

This do in Remembrance of me. *Luke*
XXII, 19.



LONDON:

*Printed & Sold by JAMES MECHELL at his
Printing Office the King's Arms in Fleetstreet.*

This do in Remembrance of me. *Luke*
XXII, 19.



LONDON:

*Printed & Sold by JAMES MECHELL at his
Printing Office the King's Arms in Fleetstreet.*

22
A N
E S S A Y
ON THE
LORD'S SUPPER:

Wherein is shewn,

The *Nature* and *End* of that SACRAMENT; The *Obligation* to frequent it; The *Insufficiency* of the *Excuses* usually brought for *absenting* from it; The proper *Dispositions* for receiving it; and the *Advantages* of a *worthy Reception*;

Suited to the *meanest Capacity*:

Together with NOTES, explaining the *Texts* of SCRIPTURE, and illustrating several other *Particulars*, relating to this *holy ORDINANCE*.

To which are added,

PRAYERS, THANKSGIVINGS, MEDITATIONS, and *Directions*, to assist the *devout Christian* in the due *Discharge* of that *great Duty*.

By a GENTLEMAN of Clapham, in Surry.

The SECOND EDITION.

Come, eat of my Bread, and drink of the Wine that I have mingled.
Prov. ix. 5.

To the End that we should always remember the exceeding great Love of our Master and only Saviour JESUS CHRIST thus dying for us, and the innumerable Benefits which by his precious Blood shedding he hath obtained for us, He hath instituted and ordained Holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort.
Communion Service.

L O N D O N :

Printed and Sold by M. MECHELL, at her Printing-Office,
the King's-Arms, in Fleet-street.

Sold also by Messrs. Longman and Shewell, C. Hitch, T. Afley, R. Ware, S. Birt, B. Dod, J. Baker, J. and J. Rivington, J. Brotherton, W. Meadows, J. Davidson, J. Hodges, P. Vaillant, and M. Chasel.

M.DCC.XLVIII.

1748.





T O

RICHARD TAUNTON,
Of Ramridge, Esq;

Dear Sir,



THE grateful Sense I have of your long and uninterrupted Friendship, might alone have inclined me to offer you the following Sheets; especially as your great Candour, and thorough Knowledge of my Engagements in another Way, would prompt you the more readily to make a favourable Allowance for the Uncorrectness of the Performance :

But give me Leave to say, it would not be doing you Justice, to insist on these Motives for making this Address, when so many better may be urged : Such as your unfeigned Piety ; your true Affection for the Church of *England* ; your universal Benevolence ; your well-regulated Charity, and hearty Zeal for your Country's Welfare, evidenced by very liberal Contributions in our late national Dangers and Troubles.

You, Sir, have attained to that happy State, which most Men are Strangers to, That of Knowing *when you have enough*. After acquiring a Competency with the

DEDICATION.

most unsullied Reputation, you have retired from the Noise and Hurry of the World, to have the more Leisure to think upon God, and to prepare for that Eternity towards which we are all hastening.

And happy, Sir, should I think myself, might this short Manual, in any Degree, assist your Devotion. This I can venture to say, without incurring the Imputation of Vanity, that the Materials I have made use of are generally Good, since for the most Part they are not my own. My only Concern is, lest they should have lost a Part of their Force and Energy, by the unskilful Manner in which they may have been put together,

This Tract, such as it is, waits upon you as a Pledge of my heartiest Esteem and most sincere Affection. Be pleased to accept of it as such, with my unfeigned Prayers to the *Giver of all good Gifts*, that You and your worthy Lady may continue to enjoy the choicest of his Blessings, and be as happy with each other, as an easy Fortune, a good Name, and what crowns all, a good Conscience can make you.

I heartily beg the Continuance of your Friendship, which is highly valued by,

S I R,

Your most affectionate,

humble Servant,



The AUTHOR.



THE P R E F A C E.



HIS Book is the Substance of an Essay on the Eucharist, which I published some Time ago in French. The Reason of its present Appearance in English, is not out of any distrust that the Books we have are insufficient; neither is it out of any Design to set up for an Author; but only to comply with an unwary Promise I made to the Bookseller, to give him the Copy, at a Time when I could do it without much Inconvenience. Afterwards indeed, reflecting on the many Treatises we have on the same Subject, and consequently the little need there is to add to the Number, I would very gladly have been excused from proceeding farther. But the Bookseller, (perhaps encourag'd by the Hope of some Gain, from the favour-*

* Intitled, *Essai sur l'Eucharistie : Où l'on s'attache à faire voir la Nature & le But de ce Sacrement, &c.*

Chés P. Vaillant, J. Brotherton, J. Rivington, J. Hodges and M. Chassell.

I received very considerable Helps in the French Edition from the Rev. Mr Majendie, (one of the Preachers of the Savoy, and Chaplain to the Earl of Grantham,) who again kindly offered me his Assistance in the English Part: But the Distance we live asunder, made it to be inconvenient for me to consult him often, that he read only two of the Sheets, before they were printed off.

able Account given Abroad of the French Edition *) not thinking my Reason for desisting sufficient, I resolved not only to fulfil my Promise in giving him a Translation; but (in order to improve the Work as much as I could) I again examined the Authors from whom the Essay was; in a good Measure, originally composed, adding what new Observations have since occurred to me in my Reading.

It has been my Endeavour to make the Discourse as plain and practical as I possibly could, that it might be fitted for the Use of the most Unlearned. And therefore I have thrown into Notes what appeared to me of a more abstruse and speculative Kind, that they may be readily consulted by those who have any Relish for them, and easily passed over, by those who have not †. But let me add, that those Notes are by no Means written for professed Scholars, but are chiefly intended for such inquisitive Persons, who having but little Leisure, would yet be glad to see, at one View, an Explication of many Points relating to the Subject in Hand, or reducible thereto, which otherwise must have cost them much Trouble and Time to collect.

And I hope the candid Reader will make all reasonable Allowances for Uncorrectness of Stile, and for other Defects, (some of which might perhaps have been prevented, had the Author been less engaged in other Matters,) in favour of one who has not had the Benefit of an University Education, and whose Profession has no Connexion with Learning in General, or the Study of Divinity in particular.

* *Bibliothèque raisonnée des Savans de l'Europe*, Tom. xxxv, p. 210.

† Since the first Edition of this Book, The Author has put out an *Abstract* of it without the Notes (but with the Devotions at Length,) which, for the Encouragement of Persons charitably disposed, to give it away among Servants and others, who stand in most need of these kinds of Helps, will be sold in Sheets (by the Booksellers mentioned in the Title Page) for 6d each, for else 2l 2s by the Hundred.

P R E F A C E.

iii

This Book will, however, appear much less faulty than otherwise it would, thro' the Favour of those very worthy Friends, who were so kind to overlook and correct the Sheets, as they passed thro' the Press. To one of them especially, I owe several material Additions in the Devotional Part, which greatly add to the Usefulness of the Performance: I beg they will hereby accept of my heartiest Thanks, and I pray God to reward them for this, and their other incessant Labours of Love!

May the Almighty, who has enabled me to bring this Book to a Conclusion, crown these my poor and weak Endeavours with his Benediction!—If by them the Reader finds himself more resolved against Sin, more enflamed with Gratitude towards his God and Saviour, and more confirmed in Love towards all Mankind:—If by them he can be prevailed upon to embrace with more Eagerness, and Joy, and true Devotion, all Opportunities which the gracious Providence of God offers him to present himself at the holy Table; I shall think myself more than repaid for all my Trouble: I shall then have fully attained my End.



T H E

THE CONTENTS of the ESSAY.

C	HAP. I. <i>Of the Institution of the Lord's Supper</i>	Page.
	HAP. II. <i>Of our Obligation to frequent it</i>	9
	HAP. III. <i>Of the proper Dispositions for receiving it</i>	20
	HAP. IV. <i>Of the Advantages of a worthy Reception</i>	52

The Contents of the Prayers, &c.

C	COLLECT from the Communion Office	p 71
	<i>A Prayer to God, that he would be pleased to assist us in our Preparation to receive the blessed Sacrament.</i>	ib.
	<i>A particular Enumeration of Sins, against God, our Neighbour, and our Selves</i>	73
	<i>A penitent Confession of Sins, with an humble Supplication for Mercy and Forgiveness</i>	76
	<i>A Prayer for the Grace of Thankfulness</i>	78
	<i>A Prayer for Charity</i>	79
	<i>A Prayer the Morning we communicate, which may be added to our other Devotions</i>	80
	<i>Directions</i>	ib.
	<i>A Prayer at the Offering of our Alms</i>	81
	<i>Directions</i>	82
	<i>A Meditation on these Words, Do this in Remembrance of me</i>	ib.
	<i>A commemorative Meditation on our Saviour's Sufferings, which may be used during any vacant Time of the Service</i>	86
	<i>A Prayer for God's Acceptance of our present Service, to be used, if Time permits, just before approaching the Lord's Table</i>	88
	<i>Ejaculation at our Approach to the Lord's Table</i>	89
	<i>Ejaculations at the Lord's Table</i>	ib.
	———— <i>at Receiving of the Bread</i>	90
	———— <i>at Receiving of the Cup</i>	ib.
	<i>Passages of Scripture to be used after Receiving</i>	91
	<i>A Prayer to Jesus Christ when returned to your Pew</i>	ib.
	<i>A Meditation on our Saviour's Prophetick Office</i>	93
	———— <i>on our Saviour's Priestly Office</i>	96
	———— <i>on our Saviour's Regal Office</i>	100
	———— <i>on our Saviour's Humility.</i>	106
	<i>A Prayer for the whole State of Mankind</i>	109
	<i>Directions</i>	113
	<i>A concluding Prayer when the whole Service is ended</i>	114
	<i>A Prayer after we are returned home, which may be used immediately after, or any Time of the Day</i>	ib.
	<i>Advice concerning Spiritual Communion</i>	116
	<i>A Family Prayer for the Morning</i>	118
	———— <i>for the Evening</i>	121



C H A P. I.

Of the Institution of the LORD'S SUPPER.

HERE never was a Nation, civiliz'd to any tolerable Degree, but admitted some Kind of outward Ceremony, some particular visible Rite or Sign, in order to distinguish their Religion from all others; and, no doubt, many good Reasons might be alledg'd for their so doing *. Our blessed Saviour, who lay *in the Bosom of the Father* †, and was Wisdom itself, thought proper to adopt and sanctify this Custom, by separating his Followers from the rest of Mankind, not only by an inward Belief of what he had done and suffered for them, but also by two positive Institutions peculiar to his Religion, *viz.* Baptism and the Lord's Supper.

It is not my Design to speak expressly to the First of these, but only of the Latter, and of that as plainly as I can.

In order the better to come at the End and Design of this blessed Sacrament, it will be proper to begin with the Institution itself; as recorded by the Authors of the New Testament: And here it is to be observed, that this Institution is recorded by them four several Times, which is a certain Proof

* All Mankind have looked upon such visible Rites as essential to Religion; or at least very proper to preserve and heighten Devotion:

*Segnius irritant Animos demissa per aurem,
Quam quæ sunt Oculis subjecta fidelibus. ----*

Hor. de Arte Poetica.

But instead of those ridiculous and cruel Ceremonies practised by the Heathens; instead of that Yoke which the *Jews were not able to bear* (and which seems to have been given to them, not because of any Value in the Rites themselves, but to keep them employed, to hinder them from more hurtful Employment, especially Idolatry, to which they were so addicted; I say,) instead of those many burthensome Observances, our Saviour has thought fit to prescribe but two Ceremonies, very plain, and very easy to be observed; not encumbered with any gaudy Trappings of Superstition, but habited with Modesty and Decency; and infinitely more proper to encourage Virtue and Morality, than those prescribed by any other Religion in the World: ---- Let me add farther, that Bread and Wine and Water, which are the external Signs of both Sacraments, have had always a Place in the religious Institutions of every Nation.

† *John i, 18.*

of its Weight and Importance ; and that tho' some slight Variations occur, yet they all agree in the Main, and what is omitted by one, is supplied by another *. The most compleat, as well as shortest View of the Whole, may be taken, by throwing all the Accounts into one, in some such Manner as here follows:

" The Lord Jesus, in the same Night that he was betray-
 " ed, took Bread, and giving Thanks, blessed it †, and
 " brake

* Waterland's *Review of the --- Eucharist*, p. 58.

† The Words to *bless*, and to *give Thanks* are indifferently used by the sacred Writers, who have written concerning the Institution of this Sacrament. --- St *Matthew*, St *Mark*, and St *Paul* 1 *Cor.* x. 16. mention the first Word, St *Luke* and St *Paul* 1 *Cor.* xi. 24. the other ; and indeed both Expressions come to the same, since the Blessing or Consecrating of the Elements is made by Prayer, and giving Thanks. It is by this Blessing, that they are consecrated to a religious Use, and thereby separated from ordinary Food. It has indeed been urged, that the Words should not be rendered *be blessed it, but blessed GOD* ; but, in my Opinion, this is meer Cavil : The Words of the two first Evangelists, strictly render'd, are these : *As they were eating, Jesus having taken Bread, and having blessed, brake, and gave to his Disciples.* Now it is very plain, that the natural and obvious Construction of them leads us to suppose that the Action of Blessing must terminate on the Bread, forasmuch as there is no other Object expressed, to which it can be referred. Our Saviour is said here to have taken Bread, and 'tis allowed by all, that what he took he brake, and gave to his Disciples ; so that, in plain Construction, what he took and brake, and gave, he blessed also. There is certainly no Impropriety in the Nature of the Thing, in setting aside Bread from its common Use to an holy and religious Purpose, neither is there any Novelty in the Expression to oblige us to depart from this plain Rendering : For that is the Meaning of the Word *blessed*. *Gen.* ii. 3, *Exod.* xx. 11, where in God is said to have *blessed the seventh Day*, by separating it from the other Days, to be religiously observed. Thus it is said of *Samuel*, *That he doth bless the Sacrifice*, 1 *Sam.* ix. 13, and of our blessed Saviour, that *he took the five Loaves and the two Fishes, and looking up to Heaven he blessed THEM*, *Luke*, ix. 16. And indeed we may well presume it was this Blessing upon the Loaves which caused them, beyond their natural Virtue, to feed so many thousands.

Some have groundlessly pretended, that the Whole of the Consecration consists in every particular Communicant's Appropriation to himself of the Bread and Wine to the Remembrance of Christ. It must be owned, that it depends upon the Disposition of every Communicant to render the previous Consecration either salutary or noxious to himself. And if any Man chuses to call a worthy Reception of the Elements a Consecration of them to himself, he may ; for it would not be worth while to hold a Dispute about Words : But strictly speaking, it is not within the Power or Choice of a Communicant to consecrate the holy Symbols (which is done by the proper Person in the Publick Office of the Church) nor to desecrate them in any such Manner as to make the Sacrament a common Meal ; for a sacred and religious Meal it certainly must be, however abused by the most Unworthy : And that is the Reason that such are liable to the Judgment of God for abusing it ; (*see hereafter, Chap.* 3) for had it been really a common Meal to the *Corinthians*, it would have done them no more Hurt than any other ordinary Entertainment.

There is a great Dispute between the *Greeks* and *Latins*, by what Words the Consecration of the Elements is made : The former insist it is by an Invocation for the Illapse of the holy Spirit on them, and the latter make it to consist in the Recital of the Words of the Institution ; and our Church seems to me to be of this last Opinion.

In King *Edward VI's* first Liturgy, this Petition was inserted in the Prayer of Consecration : " And with thy holy Spirit and Worde vouchsafe to blesse and sanctifie
 " these thy Giftes and Creatures of Bread and Wine, that thei may be unto us the
 " Body

“ brake it †, and gave it to his Disciples, saying, Take, eat,
 “ this is my Body which is given for you: Do this in Remem-
 “ brance of me. Likewise after Supper, he took the Cup,
 “ and when he had given Thanks, he gave it to them, say-
 “ ing, Drink ye ALL * of this, for this is my Blood of the
 “ new Covenant, which is shed for you and for many, for
 “ the Remission of Sins: Do this, as oft as you drink it, in
 “ Remembrance of me. †”

The Circumstance of Time, is here very observable: It was the very *Night* in which he was *betray'd*, that our Lord instituted this holy Sacrament. Our Saviour waited till the Eve of his Crucifixion before he prescribed it, intending, by this venerable Rite, to close a Life which had been hitherto always employed in the Instruction and Edification of Mankind, and which he was going to *offer up as a Sacrifice to God*, in order to obtain for them an eternal Redemption. So cri-

“ Body and Bloud of thy moste derely beloved Sonne Jesus Christ, &c.” But it was thrown out at the next Review, *A. D.* 1552, and has been kept out ever since.----- It was inserted in the *Scotch Common Prayer Book, A. D.* 1637, with a slight Alteration, thus: “ And of thy almighty Goodnesse vouchsafe so to blesse and sanctifie
 “ with thy Word and holy Spirit these thy Gifts, &c.”

Several learned Moderns, as *Brett, Collier, Johnson, &c.* have much pleaded for the Restoration of such a Petition; but I do not find that they can shew any Precedent for it before the fourth Century. See *Waterland's Sacramental Part of the Eucharist explain'd*, p. 4, &c.

† The three Evangelists and *St Paul* have taken Notice that our Saviour *BROKE Bread*; and the Apostle emphatically says, *the Bread which we BREAK*. This was always so essential a Part of the Service, that the whole Administration is called the *Breaking of Bread*, *Acts* ii and xx.----It is very likely that our Saviour here follow'd the Custom used among the *Jews*, where the Father of the Family (or the most honourable in the Company) used to take Bread, and, after blessing God, to break it, and to give it with his own Hand to those that were at Table with him. I think, therefore, that the Practice for the Minister to break only one or two Pieces at the Consecration, and to have the Rest cut into separate Parts, is irregular; since in all positive Commands we must follow the Rule given by the Institutor as near as we can: Beside, the Bread cut, does not answer to the Emblem intended, which is to represent the Body of Christ *broken for us*.

When I say that we must follow the Directions of the Institutor, I would not be understood to extend this to all the incidental Circumstances of the first Celebration, and which are not proposed to our Imitation; as, the Time of Night in which the Sacrament was instituted; the Posture in which it was received; an upper Room in which it was celebrated, &c.---These Things not being enjoin'd, are left to the Discretion of every Christian Society; and I know of none who have thought themselves obliged to imitate our Saviour in all these Particulars.

* Our Saviour, speaking of the Cup, adds *all*, which he did not to the Bread, most probably to guard Christians against the grand Corruption which he foresaw would happen in the Church of *Rome*, of denying the Cup to the Laity, and even to the Priests themselves, who do not officiate; which last Practice I think effectually destroys her Pretence, that the Disciples received the Cup merely because they were Priests: else why does she not give it to all the Priests, whether they officiate or not?

† *Matth.* xxvi, 26, 27, 28. *Mark* xiv, 22, 23, 24. *Luke* xxii, 19, 20. *I Cor.* xi, 23, 24, 25.

tical Conjunction was exceedingly proper sensibly to affect the Hearts of his then dull Disciples; and was, perhaps, for that Reason, pitched upon for the first Celebration of the Eucharist.

Another Thing to be here observed, is that our Saviour had been just eating the Passover ||. Now it seems to be a common Opinion among the Learned of all Parties, that the Eucharist succeeded in the Place of the Passover, and good Use may be made of this Observation, to explain the Nature of the Eucharist, as well as the Phrases of the Institution. There is certainly a great Resemblance between both Ordinances: And among the many Instances which might be brought in Proof of it, I shall confine myself to such only, as may give Light to the Subject.

Now, not to insist upon a great Number of resembling Circumstances which might be produced (as that both these Sacraments were foederal Rites, both of divine Institution, and the like) we may perceive, that the Ceremonies are in a good Measure the same: For as in the Paschal Supper (according to the Method observed in our Saviour's Time) the Master of the House used to take Bread, to bless, and brake it; likewise to take a Cup of Wine * and consecrate it, which was afterwards called a *Cup of Blessing*; distributing both, one after the other, to those that were with him at Table; so it is obvious to every one, that our Saviour does exactly the same. Moreover, as when the first Passover was celebrated in *Egypt*, before the destroying Angel had passed over the Houses, we find the Lamb slain on that Occasion was called, by Anticipation, *the Lord's Passover* †; tho' it

|| It has been a great Dispute among the Learned, whether our Saviour kept the legal Passover, and on the same Day with the *Jews*; or whether he did not anticipate the Time, foreseeing that he was to die before that Solemnity; or whether rather he had a common Supper only (before the Day of unleavened Bread began) in Imitation of the *Jewish* Passover: It would carry me beyond the Design of this Treatise to enumerate the several Reasons on which each Side maintains its Opinion: The last, which, at first Sight, seems to be contrary to what three of the Evangelists have said on this Matter, but which is professedly founded on the Words of St *John* (who says, *it was BEFORE the Feast of the Passover*, John xiii, 1) has been lately very strongly supported, and the Account of all the Evangelists very plausibly reconciled thereto, by *F. Calmet*. See *Dissertation sur la dernière Pâque de J. C. à la Tête du Comment. sur St Math.* See also *Wall on Math.* xxvi, 7.

* Some say that the Master of the House used to take four Cups, one after the other, and that it was the third or fourth, which our Saviour was pleased to sanctify, by taking into his Hands, and giving Thanks over it. *Vid. Buxtorf, in Lexic. Talmud.* p. 614, 616. *Dissert vi,* p. 300.

† *Exod.* xii, 11.

could

could not be the real Passover, but only a Representation of it ; so our Saviour makes Use of the very same Manner of Expression, *This is my Body which is broken, and this my Blood which is shed for you*, i. e. " These are the Signs and " Symbols which I appoint to represent my Body which is " soon to be broken, and my Blood which is soon to be shed " for you, and for many, for the Remission of Sins." And indeed this Manner of Speaking ||, of giving to the Sign the Name of the Thing signified, was so common in the Old Testament *, and so often used by our Saviour himself †, that the Disciples express'd no Sort of Surprise at it, which they would have done, in all probability, had they thought the Words capable of being understood in a literal Sense ‡ ; nay, the Jews are obliged to speak in that Manner, having no Word in the Hebrew which expresses the Term signify.

Our Saviour seems further to allude to the Jewish Passover, when he says, *This Cup is the new Covenant in my Blood* ; for as the Blood of the Lamb was the Token, and was to be the Memorial of the Covenant between God and his People, whereby the Plague was not to be upon them to destroy them, when he smote the Land of Egypt || ; so the Cup is a Repre-

|| The Jews in the Celebration of the Passover used to say, *This is the Bread of Affliction, which our Forefathers eat in Egypt* ; and, *this is the Body of the Passover*. Whether this Form of Speaking is so ancient as our Saviour, I pretend not to say ; I only mention it to shew, that this Kind of Phrase was very familiar to the Jews.

Justin Martyr (Vid. Dial. cum Tryph. Judæo) takes Notice, that Esdras, at a Passover, had said to the Jews, *This Passover* (i. e. Paschal Lamb) *is our Saviour and our Refuge*, and that the Jews after Christ's Time had erased these Words out of the Septuagint : Whether he was right or no, the Words are worth observing, as delivering what the Christians in his Time understood to be paschal Phrases, parallel to ---- *this is my Body*.

* Gen. xvii, 13, xli. 26. Dan. ii, 38, &c. iv, 20, vii, 17. Ezek. xxxvii, 11.

† Mat. xiii, 38, John x, 7, xv, 1. As to this last Text, I cannot forbear saying, How would the Church of Rome exult, if our Saviour had said, at the Institution of this holy Sacrament, *This is my true Body*, as he says here, *I am the TRUE Vine*, which yet she understands, as well as we, in a metaphorical Sense ? See also Rom vi, 4. 1 Cor. x, 4. Col. ii, 12. Rev. i, 20. xvii, 7.

‡ The Church of Rome, at the same Time that she would have the Words, *this is my Body and Blood*, taken literally, is obliged to have Recourse to a Figure in other Parts of the Institution itself : For she does not pretend that it is the Cup, but the Wine in the Cup, which is the Blood of Christ, tho' the Words are as express as those she lays so great a Stress on : Now if the Absurdity of understanding those Expressions literally obliges the Romanists to fly to a metaphorical Sense, why should that Sense not extend for that very Reason to the whole Passage ? Surely, if they would act consistently, they must interpret the same Form of Speech in one uniform Way, and not against all Rules of Criticism, and in the most arbitrary Manner, understand one Part literally, and another Part figuratively, without giving any Rule for such Licence, but what will in the End turn against themselves.

|| Exod. xii, 13.

sensation of the Blood of Christ, which Blood was the *Token* and Ratification (nay the very Foundation) of the Covenant of Grace, made between God and Men *for the Remission of Sins* †.

Thus far we may see the very striking Resemblance there is between these two Sacraments: It appears that both were intended to preserve to the then present Generation, and to Posterity after them, the Remembrance of some special Deliverance which God had wrought for his People; and in this Respect they perfectly agree: But there are some Differences which occur between them, and which will appear to be greatly to the Advantage of the Eucharist.

Thus, for Instance: The Passover was meant to point out a Deliverance from a temporal Bondage; whereas the Eucharist was intended to be a Memorial of a greater Deliverance from spiritual and eternal Bondage. The Passover prefigured, but in an obscure Manner, the Death of Christ, before it was accomplish'd; while the Eucharist represents, and sets forth in the plainest Manner, the Death of our Saviour as past*. The *Jewish* Deliverance was confined, and peculiar to that People; whereas the Deliverance we commemorate is universal, and extends to all the World. The Passover was only to continue during the *Jewish* Oeconomy; but the Eucharist is to last till the Consummation of all Things †, till our Saviour comes again || to Judgment, to render to every Man according to his Deeds*.

† At the Institution of the Passover, it was said, *THIS BLOOD shall be to you for a Token upon the Houses where you are; and when I see the Blood, I will pass over you, and the Plague shall not be upon you.* Exod. xii. 13. In the Institution of the Eucharist, the Cup is by a Figure put for Wine; and Covenant: according to the ancient Scripture Phrase, is put for Token of a Covenant; and Wine, Representative of Christ's Blood, answers to the Blood of the Passover, typical of the same Blood of Christ; and the *Remission of Sins* here, answers to the *passing over* the *Israelites*, and preserving them from the Plague.

* Our Saviour, probably in Allusion to the Passover, is often called the *Lamb of God*, John i. 29. 1 Pet. i. 19. Rev v. 6; and even the Passover itself: *Christ our Passover is sacrificed for us.* 1 Cor v. 7.

† When it is here said of the Cup, that it is the NEW Testament (or Covenant) that seems to carry a plain Insinuation, that the *Old* one was to be abolished: *In that he saith a new Covenant, he hath made the first old; Now that which decayeth, and waxeth old is ready to vanish away.* Heb viii. 13.

|| Not as some *Quakers* vainly pretend, till he comes spiritually into our Hearts; for surely our Saviour was come into the Heart of the Apostle before he wrote this Epistle, *A. D. Circ. 58*, many Years after his Conversion; so that it appears the Instruction he gives was to be of standing Force and Obligation, till our Saviour comes to the final Judgment: ---- And accordingly, after this Epistle was wrote, the Disciples used to come together to eat Bread, at one of which Meetings St Paul is expressly mentioned to have been present, *Acts* xx. || 1 Cor xi. 26, * 2 Cor v. 10. Rom ii. 6,

After

After this short Exposition of the Lord's Supper, we might very aptly here take Notice of the extreme Simplicity of this holy Ceremony : Our Saviour, being at Table with his Disciples, takes only Bread and Wine, which he found ready on the Table *, and makes Use of them to represent his Body broken, and his Blood shed for the Redemption of Mankind : Here are none of those costly and troublesome Rites, which before burthen'd all Nations, in some Kind or other ; but only two cheap Elements †, the one produced in most, if not in all Places, and the other easily to be come at almost every where. But notwithstanding the outward Simplicity of this Institution, the pious Christian perceives in it abundant Matter for his profound Veneration ; since it represents to him, in the most lively Manner, a Pattern of the most perfect Innocence, the most exalted Virtue, and the greatest Miracle of Goodness that ever was exhibited to the Sons of Men.

To conclude this Chapter : The Blessed Son of God, being willing to perpetuate his Church, and give to all succeeding Christians all the Helps and Comforts which they stood in need of, provides for them in the most efficacious Manner, by the Institution of this holy Sacrament. Being wholly taken up with the Desire to establish an Ordinance which

* Learned Men are very much divided in their Sentiments concerning the Bread blessed at the Eucharist, whether it was leavened or not ? The Solution of that Question depends on another : Whether our Saviour kept the legal Passover ? For if he did, he used no doubt unleavened Bread : But if, on the contrary, he kept a commemorative Supper, and before the legal Passover, he used probably leaven'd Bread. ---- The Practice of the Church has been variable ; but that of the leaven'd Bread (which the Greek Church strenuously insists to have been used by our *Blessed Lord*) seems to have been the most universal.

The Wine in *Judæa* being extremely strong, it was customary to mix Water with it, which has induced many learned Men to conclude that our Saviour made use of that Mixture for the Eucharistical Cup. It must be confessed that this was a Custom for many Ages ; but as the Scriptures have not spoken any Thing concerning it, every Church may do therein as she thinks best. Those who use Wine alone seem to stick closer to our Saviour's Words, who calls the Cup *the Fruit of the Vine*, *Matth xxvi, 29.*

† And I cannot here but admire the Condescension shewn to the Poor in these blessed Ordinances.---Under the Law there was a Difference indeed made in Favour of the Indigent, who, instead of a Lamb, were indulged, in some Cases, to bring *two Turtle Doves, or two young Pidgeons*, *Lev v, 7, 11. xii, 8 ;* but yet there was in this kind Provision something mortifying to human Nature, as it seem'd rather to expose than conceal their Poverty ; which, among such haughty People especially, was attended with some Disgrace : Whereas the Christian Elements (should they be purchased at the Expence of the Worshipper) are so cheap, as effectually to prevent any invidious *Distinction* of Circumstances.

was to be so beneficial to Mankind, neither the killing Thought of that most shameful Part one of his Disciples (who was with him at the Table) was going to act, in betraying him, nor the Machinations of the *Jews*, who he knew were at that Time in deep Conspiracy against his Life; neither the amazing Agony he was to undergo in the Garden, nor the lowest Ignominy he was to suffer from the most abject of the People, all which Circumstances were certain Preludes to a most shameful and cruel Death: None of these, I say, could divert his Attention from it. *With Desire*, he desired to eat this last *Passover* * with his Disciples, in order to have an Opportunity of substituting in the Place of it a new One, which was to be infinitely more excellent in its Signification and designed Effects. In a Word, this Sacrament appeared to him of that Importance, as to induce him to take upon himself the Care of appointing and settling it: He did not leave it to his Disciples to institute some Kind of Ceremony, whereby to remember him after he was taken from them, altho' it is plain he left many important Things to be afterwards revealed to them by the Holy Ghost; but he himself takes *Bread* and *Wine* †, and having blessed them, that they might thereby represent his Body and Blood, he gives them to his dear Apostles: He (acting like those tender and generous Friends, who, when they are going to be separated from us for any considerable Time, leave us their Picture, or some other precious Token of their Affection) bestows upon them, and thro' them upon all Believers, a Sacrament which in some Measure was to supply his Absence. *Do this*, says he, *in Remembrance of me*. We shall have Occasion in the third Chapter to explain wherein this Remembrance consists,

* Luke xxii, 15.

† St Paul, when he gives an Account of the Institution, prefaces it with this extraordinary Commendation: *For I have*, says he, *received of the Lord, that which I also delivered unto you*, 1 Cor. xi, 23; intimating, that it was of that vast Consequence, that he had an extraordinary Revelation of it from Heaven. And it is very remarkable that here is the same Manner of Expression as the Apostle uses for that great and fundamental Article of the Gospel Doctrine, the *Death and Resurrection of Christ*, chap. xv, 3.

C H A P. II.

Of our Obligation to frequent the LORD'S SUPPER.

I Shall mention a three-fold Obligation lying upon all Christians to receive the holy Communion, each of them sufficient of itself, but all of them together of the greatest Force imaginable to engage thereunto : I mean Duty, Gratitude, and Interest.

I. We are obliged to it in Point of indispensable Duty *, and in Obedience to a plain Precept and most solemn Institution of our Blessed Saviour, that great Lawgiver, *who is able to save and to destroy*, as St James calls him †. 'Tis he who said, *Do this in Remembrance of me* : 'Tis he who commanded his Apostles, and thro' them all succeeding *Ministers of the New Covenant* ‡, to do what he himself had done before them ; namely, to take Bread and Wine, to bless and distribute them. Now if it be incumbent on Pastors to follow this Order ‡, it can be no less the Duty of those committed to their Care to receive from them the consecrated Elements ; for the Obligation is mutual : This then is a very express Command. Now for a Man that professes himself a Christian, to live in the open and continued Contempt or Neglect of a plain Law and Institution of Christ, is utterly inconsistent with such a Profession. To such our Lord may say as he did to the *Jews* in the Gospel, *Why call ye me Lord, Lord, and do not the Things which I say* ‡ ? How far the Ignorance which some are bred up in, and the Mistakes which others fall into about it, may extenuate this Neglect, is another Consideration : But after we know our Lord's Will, in this Particular, and have the Law plainly laid before us, there is no Cloak for our Sin ; for nothing can excuse the wilful Neglect of a plain Institution, from a downright Contempt of our Saviour's Authority.

And let us here observe, that we no-where else shew our-

* Tillotson's Sermons, Vol. II, p. 170, &c. † James iv, 12. ‡ 2 Cor. iii, 6.

‡ Sharpe's Sermons, Vol. II, p. 142. † Luke vi, 46.

selves so immediately his Disciples, as in the Participation of this holy Rite (and *Baptism*) because the sole Reason for our doing it is his Command. For altho' Christ has taught us Humility, Temperance, Justice, Gratitude, Charity, and the like, he is not singular in these Things, which were before known, (for the most Part) to the *Jews*, and in some Measure to the *Gentile* World, by natural Conscience. In declaring them, he had a Way made for him, and the Consciences of Men were ready to strike in with him, which, among all ingenuous Minds, would much facilitate their Reception. But in this Command he stands alone; for mere natural Reason enjoins no such Thing, nor will the Conscience of any Man, but a Christian, engage him to it: So that here we have no Light but his Word, no Obligation but his Command; and therefore when we do it, it's purely for his Sake, and upon his Authority. Besides, this is in a Manner the peculiar Command of our Saviour, the only proper Act of Christian Worship that he has appointed. To assemble together in Publick for the Service of God; for the asking Pardon for our Sins; for the begging Mercies and Favours from him; for the returning our Thanks and Praises, and Acknowledgments for Benefits received; and also for the receiving Instructions and Admonitions about our moral Conversation, and the Truths and Duties of our Profession, is common to all the Religions in the World: Both *Jews* and *Turks* do this, as well as Christians: But to join together in Commemoration of, and to shew forth, the Death of Christ*, is the peculiar Duty that is incumbent on us, as we profess to be Followers of *Jesus*. It is the distinguishing Badge of our Profession. It is an Act of Worship that our Lord has ordained for our *evidenceing* to all the World that we are his Disciples, and that we own him to be our Lord and Master. We thereby virtually declare that we are not ashamed of the Cross of Christ. And therefore, tho' in our other Offices of Devotion we may be truly said to worship God, and to give Honour to our Saviour, yet we cannot so properly be said to worship as Christians, except we join in those sacred Mysteries that Christ has made peculiar to his own Religion. This Consideration surely ought to lay a mighty Obligation upon all that call themselves by the Name of Christ, and would be

* 1 Cor xi, 26.

he thought his Worshippers, to omit no Opportunity that is offered them of doing Honour to their Saviour in this Way.

II. We are likewise particularly obliged, in point of Gratitude, to the careful Observance of this Institution.

This was the particular Thing our Saviour gave in Charge when he was going to lay down his Life for us: This Sacrament, as we know, owes its Origin to our Redeemer; that is, to one who has infinitely obliged us; to one who *has redeemed us from the Curse of the Law, being made a Curse for us* *; *who his own Self bare our Sins in his own Body on the Tree, by whose Stripes we are healed* †; and who instituted it, as we have just now observed, in the most affecting Conjunction, when he was on the Point of offering his Life for us: Surely there arises from hence a most powerful Motive to the religious Observance of it. *Do this*, says he, *in Remembrance of me*. Men use religiously to observe the Charge of a dying Friend, and (unless it be very difficult and unreasonable) perform what he desires. What Regard should we not shew then to the Charge of our best Friend; nay, the greatest Friend and Benefactor of all Mankind, when he was preparing to offer up himself a Sacrifice for us, to undergo (as we have been mentioning) the most grievous Pains and Sufferings, and to yield up himself to the worst of temporal Deaths, that he might deliver us from the bitter Pains of eternal Death? And can we deny him this, especially when we consider that it is infinitely beneficial to us? Had such a Friend, and in such Circumstances, *bid us do some great Thing, would we not have done it* ||? How much more when he only saith, *Eat, O Friend, and drink, O Beloved* ‡, *in Remembrance of me*? When he has recommended to us one of the most natural and delightful Actions as a fit Representation and Memorial of his wonderful Love to us, and of his cruel Sufferings for our Sakes? When he has only enjoin'd us, in a thankful Commemoration of his Goodness, to meet at his Table, and to remember what he has done for us; to *look on him whom we have pierced* |||, and to resolve to grieve and wound him no more? Can we, without the most horrid Ingratitude, neglect this dying Charge of our Sovereign

* Gal iii, 13.

† 1 Pet ii, 24.

|| 2 Kings v. 13.

‡ Cant. v. 1.

||| Zech xii, 10.

and our Saviour, the great Friend and Lover of Souls; a Command so reasonable, so easy to the faithful Observers of it, and the most delicious Repast we can partake of on this side Heaven? Ought not these Circumstances to be a strong Endearment of this Institution to all that profess themselves his Disciples? Will not every good-natur'd ingenuous Man, that considers these Things, be naturally apt to put a more than ordinary Value upon these dear Pledges our dying Saviour has thus bequeathed unto us? Or is it possible that any one can so much as pretend to love our Lord *Jesus*, and yet be so insensible of his last Command, and the Circumstances wherein it was given, as to live in a wilful Neglect thereof? Methinks so often as we read in the Institution those Words of our dear Lord, *Do this in Remembrance of me*, and consider what he who said them did for us, this dying Charge of our best Friend should stick by us, and make a strong Impression upon our Minds; especially if we add to them those other Words of his not long before his Death: *Greater Love than this hath no Man, that a Man lay down his Life for his Friend: Ye are my Friends, if ye do whatsoever I command you* ||. It is a wonderful Love that he has expressed to us, and worthy to be had in perpetual Remembrance. And all that he expects from us by Way of thankful Acknowledgment, is to celebrate the Remembrance of it by the frequent Participation of this blessed Sacrament. And shall this Charge, laid upon us by him who laid down his Life for us, lay no Obligation upon us to the solemn Remembrance of that unparallel'd Kindness, which is the Foundation of so many Blessings to us? It is a Sign we have no great Sense of the Benefit, when we are so unmindful of our Benefactor as to forget him Days, nay, even Months and Years without Number. We should be so far from neglecting this Sacrament, that we should heartily thank God for every Opportunity he offers to us of being made Partakers of it. Methinks we should long with *David* (who saw but the Shadow of these Blessings) 'to be satisfy'd with the good Things of God's House, and to draw near his Altar; and should cry out with him, *O when shall I come and appear before thee: My Soul longeth, yea even fainteth for the Courts of the Lord, and my Flesh crieth for the living God**. And if

we

|| John ix, 13, 14.

* Psal. lxxxiv, 3. xliii, 3.

we had a just Esteem of Things, we should account it the greatest Infelicity in the World to be debarred of this Privilege, which yet we do deliberately and frequently refuse to partake of.

III. This might be the proper Place for mentioning the third Inducement to receive the blessed Sacrament, arising from our Interest, or the Advantages accruing to us from it; but as this coincides with the Subject of the Fourth Chapter, I must refer the Reader thereto; desiring him in the mean Time thoroughly to consider the Reasons I am going to produce, to shew the Obligations which lie upon us to receive it often.

Now if to receive the Sacrament, at all, be a good Act, then certainly we cannot do it too often: We cannot too often commemorate our Lord and his Passion, nor too often return devout Thanks and Praise for the same. It is certain that the Command of Christ, *Do this in Remembrance of me*, must oblige us in some Times, and in some Circumstances; and the Words of St Paul, *As often as we eat this Bread, and drink this Cup* †, suppose it to be done *often* *; and the Practice of the primitive Christians, and even of the Apostles themselves (who surely *had the Mind of Christ* || in this Matter) shew us, beyond all Manner of Doubt, I think, that our Lord intended it as a Part of our ordinary publick Worship. Thus we find that the new Converts *continued stedfast in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer* †. And St Paul, in the Re-proof he gives to the *Corinthians*, takes it for granted that their coming into one Place was to eat the Lord's Supper;

† 1 Cor xi, 26.

* Bishop Wetenhall urges, that the Text 1 Cor. xi, 25, should be better rendered without the Particle *it*, which is not in the Original: *Do this in Remembrance of me, as oft as ye drink*: And he thinks that the Verb *πίνετε*, to drink, should be here rendered by its Compound *συνπίνετε*, to drink together; or else (which comes to the same Issue) be taken in the *hellenistical* Sense of the Word, interpreting it by the *Hebrew* Word that answers it, and which signifies *feasting and banqueting*, as well as *drinking*. See *Ester* vii, 1, and ix, 19; *Eccles.* vii, 2; *Jer.* xvi, 8, &c. And our Translators have rendered *πρωτος*, 1 Pet. iv, 3, *banqueting*. So that the Text would run thus: *Do this.....as oft as ye feast*. As if he had said, "I know that you my Disciples will keep every first Day of the Week as an holy Feast, with Joy and Gladness, in Memory of my Resurrection; and I intend so to order it: Now see that every such Day you remember my Sufferings too, as well as my Resurrection: *Do this, and thus shew forth my Death till I come.*" See Wetenhall's *Due Frequency of the Lord's Supper stated and proved*, p. 14, &c.

|| 1 Cor, ii, 16. † Acts ii, 42.

for

for what the Apostle call'd, at the 20th Verse, *coming together into one Place*, he calls, at the 33d Verse, *coming together to eat*; intimating that the main End of their coming together was to *eat* the Eucharist; this being indeed the chief Part of their Devotions, whensoever they could meet together to perform them, especially on the Lord's Day. Thus we are informed, *that upon the first Day of the Week, when the Disciples came together to break Bread*, Paul preached to them, *being ready to depart**; where we see that the very End and Purpose of their Meeting was not to hear a Sermon, but to *break Bread*; (a known Phrase, importing the Administration of the Sacrament) tho' St Paul took that Opportunity, when they met for this Purpose, to preach to them. From which Passage we may certainly conclude, that the first Day of the Week was the Disciples stated Time of publick Worship, and that celebrating the holy Eucharist was a Part of that Worship: And it would not be very difficult to shew, by the most authentick Proofs, that it was usual to communicate every Day, till the third Century at least.† The Christians of those Times, far from standing in need of pressing Exhortations to receive the blessed Supper three or four Times a Year, as is now the Practice in many Places, used to fly to it with an holy Impatience; and the oftner they came, the more eager they were to repeat this comfortable and salutary Action: And if by any Scandal they brought upon themselves the Censures of the Church, and so were depriv'd of this Sacrament, how would they prostrate themselves at the Church Doors, to beg, above all Things, they might be re-admitted to the Partaking of it! looking upon their being debar'd from it as the greatest Misfortune which could happen to them; and (which indeed ought to cover us with Confusion) for the three first Centuries we meet with no Canons made to enforce frequent Communion, scarce so much as Exhortations to it, or any Complaint of Neglect on this Article; which is an Argument that Christians, in those Times, were not tardy in this Respect: But soon afterwards, Devotion began to cool, and Endeavours were used to restore this primitive Custom. The Council of *Antioch*, and the Apostolical Canons, or-

* Acts xx, 7.

† *Eucharistiam quotidie ad Cibum Salutis accipimus.* Cyp. de Orat. Dom. See Bingham, B. 15, C. 9. Cave's *Primitive Christianity*, p. 216.

der'd, " That as many of the Faithful as came to Church, " and did not abide all the Time of the Prayer and Communion, should be excommunicated."

With what Indignation would they have look'd upon a Practice, so common among us, to withdraw from Church without receiving the Sacrament when it is administered! People now run frighted from it, as if they thought with those in *Malachi*, that the *Table of the Lord is polluted, and his Meat contemptible* *. In Process of Time, as the Power of Religion declined, the Sacrament came to be more rarely received by the People, whereupon Canons were made † to oblige them to receive thrice a Year, at *Easter, Whitsuntide, and Christmas*: To so great a Coldness and Indifference did the Piety and Devotion of Christians grow, after once the primitive Temper and Spirit of the Gospel had left the World! After this, in the more corrupt Ages of the Church, it came to pass, that tho' the Minister continued still to consecrate the Elements every Lord's Day, yet he could prevail with few or none to receive with him, but was often forced to receive alone. This was a great Corruption and Falling from the Scripture Precedents: But the Church of *Rome*, instead of Reforming this Abuse by obliging the People to receive as formerly, corrupted her Principles as well as Practice, and having first reduced the Necessity of receiving to once a Year ‡, did at last solemnly decree that she did not look " on " those Masses, wherein the Priest receives alone, as private and illegal, but rather approved and commended " them, inasmuch as the People communicate therein in " a spiritual Manner †," and pronounces an Anathema against the Impugners of them ††. Now, not to make here a Digression on the Absurdity of this Decree, and how pernicious it is to those who from thence take Occasion to absent themselves from the Lord's Table, let me observe, that this Advice shews us what should be, and what has been, the Practice; and that the Church has constantly reckon'd the Lord's Supper to be an ordinary Part of publick Worship on *Sundays*, and all solemn Days: ** Infomuch that however

* *Mal i, 12.*

† First in the Council of *Agde*, *A. D.* Circ. 506.

‡ See fourth General *Lateran* Council, *A. D.* 1215.

† *Council. Trident. Sess. xxii, c. p. 6.* †† *Can. viii.*

** See *King's Invention of Men, in the Worship of God*, p. 160.

this sacred Ordinance has been differently attended and frequented in different Places and Ages of the Church, I believe very few if any Instances will be found, for 1400 Years together, of a solemn Christian Assembly where the Celebration of this Ordinance did not make a Part of the Worship*.

When it pleased God, in his great Mercy, to bring about a Reformation in these Kingdoms, our Reformers, in order to correct the Abuse brought in by Popery, decreed that no Communion should be administered, unless three Persons communicated with the Priest, that on one Side the Minister might not (contrary to the very Nature of the Communion, which, in other Words, is a *joint partaking*) be forced to receive the Sacrament alone, and that on the other Side People might have frequent Opportunities to do it, since *three* were allowed a sufficient Number†: And effectually to prevent the Return of these Popish Practices, our Church order'd that every Parishioner (having attained the Age of sixteen‡) should receive the Sacrament three Times a Year *at the least* ||. These Words, *at the least*, are worth observing; for it was by no Means the Intention of the Church to forbid her Members to receive it oftner, but she requires them to receive it so often *at the least*; and surely he that will not re-

* I mean when they met only once a Day; for else I do not suppose that generally they partook of the Sacrament both Morning and Evening: I say generally; for there seems to be some Hint of that Kind in St Cyprian and Tertullian. See Cyp. Ep. lxxiii ad Cæcil. Tertull. cap. 3, de Coron.

† Our Compilers, in this Rubrick, had probably an Eye to Matth. xviij, 20. ---- And what a worthy Divine has lately said from these Words upon the Daily Service of the Church might, with little Variation, be equally applied to the Sacrament: "Where two or three are gather'd together in Christ's Name, there He is in the Midst of them." Comfortable Words, no doubt, to the daily Frequenters of the daily Service; Words that carry with them a strong Motive to their Perseverance in this pious Practice; Words that supply the Ministers of the Gospel (whose Duty it is to attend continually on this very Thing) with a powerful Reason against being wearied out, against being quite dishearten'd from all further Celebration of the Daily Service, by the total Non-attendance of so many of their People upon it: Words that are, both to Pastor and Flock, a great Argument for the Continuance of the Daily Service, tho' so small is the Number of the daily Frequenters of it: In short, Words that carry with them a mighty Encouragement to Christians in general to assemble themselves together for daily Worship. And yet, all these Considerations admitted, still they are Words, that at the same Time carry with them likewise a severe Rebuke of all those that neglect it: For the fair and natural Inference from them is this; That, if where no more than two or three are gathered together for this Worship, there, nevertheless, Christ is in the Midst of them; how much rather where the Numbers are far more considerable." Dr. Best's Essay on the Daily Service of the Church of England, p. 41.

‡ Can. 112.

|| Rubrick after Communion.

ceiye

ceive it three Times in a Year, well deserves to be cut off from the Communion of Christ, since he lives in such gross Neglect of that great Duty, whereby Christians are in an especial Manner distinguish'd from other Men.

Now to understand what the Sense and Practice of our Church is in this Respect, we may observe that she has order'd, that in *Cathedral Churches*, where all those that live in the Diocese, are supposed to have a Right to be admitted, the Sacrament shall be administred every *Sunday* at the least: And we may observe farther, that the *Collect, Epistle, and Gospel, appointed for Sunday, shall serve all the Week after; where it is not in this Book otherwise ordered.* Now there can be no Occasion for using the Epistle and Gospel on Week Days, unless the Communion be administred sometimes on those Days; and indeed the proper Prefaces in the Communion Office which are used on certain Feast-Days, and seven Days after, seem to imply, that the Sacrament might be administred upon all those seven Days; and so upon Week Days* as well as *Sunday*. And we may observe further, that the Church has left it intirely in the Breast of the Priest, to administer it as often as he thinks best, as appears by the Exhortations, *Dearly beloved, on ----- next I intend to celebrate,* &c, where we may observe, that it is not said on such *Sunday*, but on with a Blank, to shew that it may be administred any Day as well as *Sunday*†.

This is sufficient, I think, to shew that the Church gives great Encouragement to *the often receiving* || *the holy Communion of the Body and Blood of Christ.* I could indeed have wished that what is made here a Matter of Liberty, might have been made one of Necessity; I mean, that every Minister should have been obliged to have had a Communion every *Sunday* in his Church ‡. Whenever a Review of our Liturgy shall be thought expedient, this, I hope, will be con-

* The Sacrament is administred every Holiday at *Bow Church* in *Cheapside*, and at *St Dunstan's* in *Fleet-street*. In the last it is also administred during the Octaves of *Christmas, Easter, Ascension, and Whit-sunday*.

† *Beveridge of Prayer, &c.* p. 106.

|| *Office for the Sick.*

‡ "Our Reformers seem to have been guilty of a considerable Oversight, that they laid aside the Solitary or Private Masses, without appointing Publick Communions in the Room of them. The Fault in the Church of *Rome* was not in the Frequency of the Consecration of the Elements, but in the Priest's Eating and Drinking all himself after the Consecration. I humbly conceive therefore, it would have been more prudent in them to have retained the former, and only to have laid aside the latter." *Pierce's Essay in Favour of the ancient Practice of giving the Eucharist to Children;* 176.

sider'd. The famous Reformer *Calvin* laboured hard at his first coming to *Geneva*, to have weekly, or at least monthly Communion settled among the People, and censures the Popish Custom of receiving only once a Year, as most certainly the Invention of the Devil; but he was forced to yield to a Rule which requires the People to communicate only four Times a Year. However he says he took Care to have it entered on Record *, that this was an evil Custom to the Intent that Posterity might with more Ease and Liberty correct it. And indeed this great Man was much in the Right, for there can be no solid Reason given why weekly Communions should not be every where established; and why the People should not receive the Sacrament as regularly as they come to the Prayers and Sermon †. Let it not be said here, that our Saviour has not prescribed the Number of Times that we must receive the Lord's Supper; for neither has he prescribed the Number of Times we must go to Church, nor the Quantity in Alms-giving, &c. These Things, and many others of the like Kind, are left to our Discretion, as well as on account of the various Circumstances wherein it was impossible to provide absolutely for all, as well as for a Trial of our Love to Christ. But indeed his having fix'd no Time how often we are to do it, far from being an Excuse to lukewarm Christians to abstain from it, seems to me to be a plain Indication that our Saviour intended this Institution to be a Part of our ordinary Christian Worship; for had he intended that we should have received these Mysteries only at some set and solemn Times, he would have told us so; but having appointed no Time for it, distinct from other Parts of religious Worship, we must conclude that this is a Part of that Worship, which he expects from Christians in all their Assemblies, whenever they meet to worship God and their Saviour ‡. And being so, I cannot but think it a very great Irregularity for any Person to assist at the other Part of the Service, and to withdraw when the Sacra-

* *Calv. Resp. de quibusdam Eccles. Rit.*

† It is somewhat extraordinary that the *Kirk of Scotland*, professing greater Purity and stricter Discipline than others, provides no better for her Members in this Particular, than to administer the most sacred Ordinance of the Lord's Supper scarce any where above twice, and in some Places not oftner than once, in a whole Year. See *Willison's Sacramental Directory, in the Preface.*

‡ See *Sherlock's Discourse of religious Assemblies*, p. 314.

ment is administred. This is as absurd as it would be to go away in the Middle of the Prayers, or Sermon. And it is owing to Custom, and not to Reason, that one would be reckoned scandalous, and that the other is not so. And therefore the Rule to be observed by all good Christians, and the Measure of their Obedience to Christ in this Particular; is to take Hold of *every* Opportunity that offers itself, in the Place where they live, to remember Christ in the Way which he has specially appointed.

I know it is urged by some that such frequent Reception of this holy Supper diminishes the Respect due to it; but (waving, that in arguing thus, they would shew themselves wiser than the Apostles and primitive Christians, who used to receive it, as we have said, almost every Day) does not this Objection, I pray you, lie every whit as strong against Prayer, and every other religious Duty? But as in praying often, we learn to pray well; so by frequent communicating we do it to better Advantage: I will not deny but that the frequent Repetition will take off certain Raptures which sometime accompany young and rare Communitants; but is it not better to obey the Command of Christ, and do this *often*, tho' not in so fervent a Manner, than to break his Commands, in order to do it in a devouter Strain? But indeed there is great Reason to suspect the Sincerity of such a Fit of Devotion, which may be more owing to the Rarity and Unusualness of the Action; than to a true and real Spirit of Religion; like those who seldom converse with great Men, the Awe they feel in their Presence proceeds more from their not being used to frequent their Company, than from the Opinion of their true Worth and Greatness. True Devotion does not consist in these Emotions; in these transitory Extasies, but in a sincere and constant Endeavour to please God, and *to be made like unto him*; and I dare appeal to the Experience of all sincere Christians, whether those who live under a strict Sense of their Duty in this Particular, and embrace all Opportunities which the Providence of God offers them of receiving the holy Sacrament, are not more holy in their Conversation, have not more Love to their Saviour, are not more charitable and tender-hearted, as well as more dead to the World, than those, that under the Pretence of

20 *Of our Obligation to frequent, &c.*

greater Respect and Devotion, receive it but very seldom? This is a Fact which every diligent Observer may be easily convinced of, and from which we may draw this natural Consequence, that nothing is more advantageous and more salutary to a good Christian than to receive the Sacrament often.

From hence I may now naturally proceed to give an Account of the proper Dispositions with which we ought to approach the holy Table, and I do it the more willingly to take off many Mistakes which have crept in on this Subject, for Want of a right Understanding of the Passages of Scripture which treat of this Matter.



C H A P. III.

Of the proper Dispositions for receiving the Holy Sacrament.

IN the last Chapter I have endeavoured to shew the Obligations which lie upon all Christians to receive this holy Sacrament; but as it is not sufficient to perform any Duty how good soever it be, unless it be done with such Disposition, as the Nature of the Duty requires, I come now to explain wherein the Dispositions for receiving the Sacrament aright consist. The noted Passage of St Paul, 1 Cor. xi, (wherein the Apostle speaks of Self-Examination as a necessary Preparation in order to come acceptably to the Lord's Table) having a very intimate Relation to the Subject, it will be proper to enquire into the Meaning of it, which will give me an Occasion to rectify several Mistakes, which many overscrupulous Persons have entertained in this Matter.

It appears by the eighteenth Verse of this Chapter, that the *Corinthians* were exceedingly divided among themselves*, and that in so violent a Manner, that they shewed the Effects of their Divisions even in the Church. Instead of eating

* These Divisions were probably about the several Superiorities of their Teachers, being puffed up for one against another. Chap. iv, 6; see also iii, 3, 4. They thought that they did Honour to their Saviour, by contending for a Superiority of Merit in those Ministers of his, who had been the happy Instruments of their Conversion. They weakly flatter'd themselves that the Goodness of the Cause would sanctify all the Factions and Quarrels which were the unhappy Effects of it.

together their Love-Feasts*, which then preceded the Lord's Supper, as a Token of their Amity, and in order to increase it, every one eat what he had brought without tarrying one for another, whereby it happened that those that could not bring any Thing were hungry, and the Rich that could bring much were full†. An Abuse || so contrary to the Design of these Feast (and productive of all Manner of Disorder and Confusion) could not but make them very unfit to eat the Lord's Supper, since these *Agapæ*, instead of being a Preparative to the receiving the Eucharist with more Amity, served them for an Occasion of Discord and Rancour‡. St Paul, after reprovng them for these scandalous Divisions (and in order to reclaim them) sets before their Eyes an Account

* The *Corinthians*, before they partook of the Lord's Supper, used to have Repasts (in Memory of, and to imitate our Saviour's last Supper, the Eve of his Crucifixion) which they called *Agapæ*, and were well contrived to promote Benevolence and Charity. Some learned Men have observ'd in the Old Testament some Traces of the like Repasts, *Deut. xiv. 29, xxvi. 11. Neh. viii. 12. Esther. ix. 19.* Tertullian gives the following Account of them: 'Judge of our Entertainment by the Name we call them by, *αγαπαι*, or the Feasts of Love. Now, no Cost can be too much, no Expence too profuse, that promotes Friendship and Love. 'Tis with these Suppers that we comfort indigent and famished Souls, out of a charitable and good Design. For these Men, tho' their Poverty and Want make them despicable on Earth, yet are not the less grateful to Almighty God. We eat and drink only to satisfy Nature, and our Meals are such as may best qualify us for the Offices of Religion. Our Discourse is modest and instructive, as in the Presence of that God who we know hears all we say. When Supper is done, our Hands wash'd, and the Lamps lighted, we sing Hymns and Hallelujahs to God, either such as the holy Scriptures supply us with, or of our own Composure. And if any one is guilty of Excess or Intemperance, here he's discovered. We conclude all as we began, with Thanks to God'. Tertullian's *Apology* render'd into English, p. 214.

If these Feasts (which St Chrysostom thinks were instituted for the Relief of the Poor, when Goods were no longer common among Christians) had always continued in this orderly Manner, they had been very commendable, but on account of the Excesses which crept into them, they were suppressed by the *Laodicean Council* (Can. 28.) and by that of *Carthage*, and soon after were every where discontinued.

† Our Version translates it drunken; but I think it ought rather to be render'd full, being oppos'd to hungry, and accordingly the French Geneva Translation has it *fait bonne Cbère*; and it has been observed that the Greek Word *μεθύειν* is often taken in an innocent Sense, that is of being affected with Liquor to a Degree of Chearfulness only; See *Jobn ii. 10.* The like Manner of Speaking is met with in the Old Testament, *Gen. xliii. 34. Ps. xxiii. 5. xxxvi. 8. Cant. v. 1. Isa. lviii. 11. Jer. xxxi. 14. Hag. i. 6.* (See Louth's Comment on *Ezek. xxxix. 19.*) And this Sense, I think, suits better with the Apostle's Conclusion, ver. 34. *Wherefore, my Brethren, when ye come together to eat, tarry one for another.* If the *Corinthians* had been guilty of Drunkenness, properly so called, St Paul would probably have taken notice of it, in another Manner. See Calmet in Loc.

|| St James Ch. ii. 1, and St Jude, Verse 12, complain of the Disorders which happened in the Love Feasts in their Time.

‡ It is not easy to decide whether in these Words, *This is not to eat the Lord's Supper*, St Paul intends to speak of the Love-Feasts, or of the Eucharist. If of the

Of the proper Dispositions

count of the Institution *, and from thence takes Occasion to tell them, *that whosoever shall eat this Bread, and drink this Cup of the Lord unworthily* †, without considering the Ends for which this Sacrament was instituted, of which Charity and Union were some of the chief, *shall be guilty of the Body and Blood of the Lord*, i. e. shall be reckoned to set at nought, and despise Jesus Christ himself, whom these Elements represent. *But let a Man*, says he, *examine himself*, let him look unto his own Heart, let him search his Conscience, to see whether he intends to remember his Saviour with those good Dispositions which naturally result from this Commemoration, and then *let him eat of that Bread, and drink of that Cup*; for *whosoever shall eat this Bread, and drink this Cup of the Lord unworthily*, which was the Case of these *Corinthians*, eateth and drinketh *Damnation to himself*, not discerning the Lord's Body, i. e. not perceiving (as probably they did not in the Midst of their Tumults and Disorders ||) that what they eat and drank at the Lord's Table, was not common Bread and Wine, but the Emblems of the Body and Blood of Christ, and that these Elements were for the spiritual Comfort of the Poor, as well as the Rich. *For this Cause* (for not discerning the Lord's Body) *many*, says he, *are sick among you, and many sleep*, or are dead. And then he exhorts them to judge themselves whether they intend to come to their religious Assemblies with mutual Charity, and if in consequence thereof they eat their Love-Feasts, without breaking through the Laws of Order and of Decency, of

first, the Sense will be, *this is not to imitate our Saviour's Paschal Supper*. If of the other, perhaps we might better translate the Words as *Erasmus* has done, *Non licet Cenam dominicam edere, it is not lawful for you* [i. e. after this scandalous Behaviour] *to partake of the Lord's Supper*. However, it must be own'd, that there is a great Difficulty in this Passage, and it is not easy precisely to separate what belongs to the Love Feasts, from that which belongs to the Lord's Supper.

* The Argument lies thus, 'Christ gave an equal Distribution of the Sacramental Bread to every one at the Table, in Token that he died equally for all; and he appointed them all to eat together of it, at one common Table in Remembrance of his Love to them all. Can you then eat every one separately his own Supper, excluding those to whom he equally distributed the sacred Bread, and yet conceive you worthily eat the Lord's Supper, and duly participate of --- this great Feast of Love?' *Whitby*. See also *Comment de Sacy, in Loc.*

† That is, in an *unfit, unbecoming Manner*. The opposite Word *αἰσχος*, *Matt. iii, 8. Luke iii, 8.* is translated *meet*, and *Phil. i, 27*, *as it becometh*.

|| It was probably out of the Love Feasts that the Sacramental Elements were provided; of which, it is not unlikely the *Corinthians* ate with the same Unconcernedness after their Consecration, as while they remained common.

Union

for receiving the Holy Sacrament. 23

Union and brotherly Love, in which Cases he supposes them to come worthily to the Lord's Table.

So that St *Paul's* Design in this Passage was first, to shew the heinous Nature of the Divisions which reigned at *Corinth*, and the sad Effects they produced, even in the most sacred Part of religious Worship*; secondly, the Contrariety of such Proceedings, to the End of that holy Institution, and the Danger to which they thereby exposed themselves†; thirdly, to point out the Way to avoid these Dangers‡.

Now, before I shew wherein consist the true Dispositions which qualify us for the due Reception of this Sacrament, I beg leave to make two or three general Remarks.

And first, since it appears that the Unworthiness of the *Corinthians* consisted in a good Measure in the Irregularity of their Behaviour at their Love-Feasts, is it not now as clear as the Light, that in a Church like ours, where the consecrated Elements are furnished at the publick Expence, and distributed equally and decently; where an outward Profession of Friendship is implied, at least not contradicted, it is impossible that the Unworthiness charged on the *Corinthians* can be ours? So that this Text is perverted to a very wrong Use, when made the Pretence of keeping Men from the holy Table, whose present Circumstances have no Manner of Concern in, or Relation to them. I do indeed allow that there are other Ways to receive the Sacrament *unworthily* (which there was no need to specify on this Occasion) beside that mentioned in this Passage; since we may say in general, that all those that partake of it without having Regard to the Ends of the Institution, may be said, in *some Sense*, to do it *unworthily*, tho' in a Degree much inferior to that of the *Corinthians*, whose Offence was of a most enormous Size; and it is, I think, hardly possible in these Days, to come to the Lord's Table, as they did, without Respect, without Reflection, *without discerning the Lord's Body*†, which was represented by the Bread and Wine, full of Envy, Divisions, and

* Ver. 18, 22.

† Ver. 23 to 30.

‡ Ver. 31 to 34.

† I don't know whether they did not intirely overlook, that *this was done in Remembrance of Christ*: St *Paul*, methinks, seem to reproach them therewith tacitly in the Words: *For as often as ye eat this Bread, and drink this Cup, ye shew forth*, or, as it may be equally rendered, *shew ye forth the Lord's Death till he come*; setting forth before their Eyes a Matter to which they gave but little or no heed.

Uncharitableness. But surely this Crime of Unworthiness is by no Means to be extended to every little Failure or Omission in the Performance of this Duty, as if that did render us such unworthy Receivers as those *Corinthians* were, or strait consign us over to the same Punishments. Our Saviour did not institute this holy Sacrament for a Snare to his Followers, to draw them into Sin and Danger; (this would be to turn the Cup of Salvation into a Cup of Poison, unworthy of that God, *whose tender Mercy is over all his Works* †) but rather in great Mercy to them, as a powerful Means to quicken and encourage their Virtues, as an happy Instrument to nourish and fan the Flame of their Love to him. *He only desires Truth in the inward Parts* *, and if there be but a *willing Mind* ‡, he will accept of our sincere, tho' weak Endeavours, and will pardon us, when we prepare our Hearts to seek him, tho' we be not cleansed according to the Purification of the Sanctuary †.

II. Let it be observed, that the Judgment here spoken of does not denote eternal Damnation, but certain judicial and extraordinary Plagues † which God inflicted upon scandalous Sinners, in order to vindicate our Saviour's most excellent Institution, from the Contempt they brought upon it; and we cannot wonder that God should so severely threaten and punish such an high Affront and Violation of his sacred Ordinance: No Judgment could be too sharp, or great, in order effectually to deter others ‡ from such Practices. Now, that this Damnation was of a temporal Nature is plain, because the Reason for this Damnation is, *that they might not be condemned with the World*, i. e. they are punished in this World, that by these Chastisements they may be brought to a Sense of their Duty, and may happily escape the Torments of *the World to come*. This Consideration cannot but administer great Comfort to scrupulous and timorous Consciences, who

† Ps. cxlv. 9. * Ps. li, 6. ‡ 2 Cor. viii, 12. † 2 Chron. xxx, 18, 19.

‡ Our Apostle alludes to them in another Part of the Epistle, where he orders the incestuous Person to be delivered to Satan for the Destruction of the Flesh, *that the Spirit might be saved in the Day of the Lord Jesus Christ*, Chap. v, 5. And it was probably these supernatural Diseases which were cured by Prayer and Anointing, James v, 14. Vid. *Preservative against Popery*, Vol. 2. Tit. 7, p. 67. fo.

‡ Thus, in order to keep up the Veneration due to the Sabbath, God was pleased, at the first Institution, to punish with Death the Transgressors of it, *Numb. xv, 32, 36.*
may

may from hence observe, that the Crime of unworthy receiving, tho' great in itself, is not unpardonable, and that those who have been guilty of it, may still find Favour with God, if they do but repent and amend. Now, to put it beyond all Manner of Doubt, that the Word here is to be understood of a temporal Punishment, let it be observed, that the *Greek* Word, which we translate *Damnation*, signifies properly *Judgment* *, and is so rendered in the Margin of our Bibles. Our Translators did not therefore probably understand *Damnation* here in the harsh Sense of the Word, but they put in a Word, which, tho' it may be taken in a temporal Sense, has, in the common Acceptance, a Reference to eternal Punishment, to make People more careful how they received, not foreseeing the ill Uses that might be made of it, and accordingly have been in our Age; wherein, through the Ignorance or Indiscretion of some Persons, this one Word has kept more People from the holy Communion, than all the Commands for it can bring to it. I do indeed allow, that tho' St *Paul* speaks of *Judgment* in a temporal Sense, yet no doubt it is a great Sin (as I have just now hinted) to receive unworthily, and, like other Sins, if not repented of, will, in the End, prove damnable, and cause the guilty Person to be at last *condemned with the World*. But there are a great many other Cases besides this of the Sacrament, in which a Man is guilty of a damnable Sin, if he does not his Duty as he ought to do. He that performs, in any Instance, the Worship of God, or professes the Christian Religion *unworthily*, does these Things to his own Damnation, and upon the same Account that he is said to eat his own Damnation that communicates unworthily in the Sacrament. No Man, for Instance, is fit to say the Lord's Prayer, who is not fit to eat at his Table. Reading, and hearing, and praying unworthily, *i. e.* without due Reverence, and in the Love and Indulgence of any known Sin, is damnable, as well as unworthy communicating. But will any Man from hence argue, that it is best for a wicked Man

* The original Word *Κρίμα* signifies any *Judgment* whatsoever, and being of a general and indefinite Signification, can only be fixed by the particular Circumstances of the Place, which in this Passage plainly determine it to a temporal Sense; as it does also, *Luke* xxiii. 49, and *1 Pē.* iv. 17, beside other Places of Scripture.

not to pray, nor to hear or read the Word of God, lest by so doing he should enhance and aggravate his Condemnation? And yet there is as much Reason from this Consideration, to persuade Men to give over praying and attending to God's Word, as to lay aside the Use of the Sacrament: The plain Truth is, he that unworthily uses or performs any Part of Religion, is in an evil and dangerous Condition; but he that casts off all Religion, plunges himself into a desperate State, and does, in the End, certainly damn himself to avoid Damnation; because he that casts off all Religion, throws off all the Means whereby he should be reclaimed, and brought into a better State. I cannot more fitly illustrate the Matter than by a plain Similitude: He that eats and drinks intemperately, endangers his Life and his Health, but he that, to avoid that Danger, will not eat at all, I need not say what will soon become of him.

III. I observe, that when St Paul represented to the *Corinthians* the Danger of unworthy receiving, he does not deter them from coming to the Lord's Table, because they sometimes came to it without Reverence, but only exhorted them to amend what had been amiss, and to come better prepared, and disposed for the future. And therefore after this terrible Declaration, *Whosoever shall eat of this Bread, and drink of this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*, he does not add, "Let Christians therefore take heed of coming to the Sacrament" but let them come prepared, and with due Reverence, *but let a Man*, says he, *examine himself, and so let him eat of that Bread, and drink of that Cup*. And, by the bye, this appears to me a very strong Argument for the strict Obligation which lies upon all to receive it, since, if the *Corinthians* could without Guilt have abstained, it cannot well be supposed, that St Paul would have suffered them to run so great a Hazard as they did by the rude Manner of performing this holy Action; or that the *Corinthians* themselves would have been so unreasonably cruel to their own selves, as to have incurred the dreadful Danger of Plague and Death, if they could have persuaded themselves that it was no Duty to participate, or not of such Consequence, but that it might with Safety be let alone.

IV. I would observe, that in the Passage before us it is
not

not said, he that is *unworthy* to eat and drink of this Sacrament, if he does it, *eateth and drinketh Damnation to himself*, if it were, then indeed we might be justly afraid of coming to this Royal Feast *, (for *who can say I have made my Heart clean, I am pure from my Sin* †?) but he that *eateth and drinketh unworthily*. Now there is a great deal of Difference between these two Things, between a Man's being unworthy to receive this Sacrament, and his receiving it unworthily, which I shall thus illustrate :

He, for Example, who hath grossly wrong'd, maliciously slander'd, or without any Provocation of mine, treated me very ill, is, as ye will all grant, utterly unworthy of any Kindness or Favour from me. But now, if notwithstanding this Unworthiness, I do him some considerable Kindness, and offer him some Favour, his Unworthiness is no Let or Hinderance to his receiving it; and if he accepts it with a due Sense, and a grateful Mind, and by it is moved to lay aside all his former Enmity and Animosity, and heartily repents him of his former ill Will against me, and studies how to requite this Courtesy; it is then plain, that tho' he were *unworthy* of the Favour, yet he hath *now* received it *worthily*, that is, after a due Manner, as he ought to have done, and that it hath had its right Effect upon him :

So we are all unworthy to partake of this holy Banquet; but being invited and admitted, we may behave ourselves as becometh us in such a Presence, at such a Solemnity; and if by it we thankfully commemorate the Death of our Lord, and renounce all our Sins and former evil Ways, and there give up ourselves to be governed by him, and vow better Obedience, and are affected with a true Sense of his Love; then, tho' unworthy of so great a Favour, yet we have *worthily*, that is after a right Manner (as to God's Acceptance) received this blessed Sacrament. But if now unworthy of so great Honour and Favour, we also receive it *unworthily*, after a profane, disorderly Manner, not at all minding the End, Use, or Design of it, without any Repentance for Sins past, or Resolutions of Amendment for the future; and without any grateful Affection of Love towards our Saviour's dying for us, we do by this Means indeed high-

* See Dr Basil Kennet's Sermons, p. 64.

† Prov. xx, 9.

ly provoke God Almighty, and justly incur his most grievous Displeasure.

From what has been said, we can already see the Vanity of those Excuses which Men make for neglecting to receive the Holy Sacrament, upon the Account of their Unworthiness, and the Danger they incur thereby, since it so plainly appears, that it is not our Unworthiness, but our Resolution to continue in that State, that makes us unqualified for the Sacrament; and a Pretence of the Danger of receiving unworthily, as a Reason for not receiving it at all, comes very oddly and inconsistently from the Mouth of an hardened Sinner. Damnation here threatened, if it be understood even of everlasting Punishment, (for as to temporal Judgments, which would be to them the more grievous *, I never heard it, in this Age, urged as a Plea; Damnation I say) cannot be supposed reasonably to scare him from the Sacrament, who runs the constant Hazard of it, by living in known Sin. This can be no such terrible Word to an habitual and resolved Sinner. He that can swear and talk profanely, and live intemperately, and loosely, and without any Fear or Regret commit mortal Sin, in vain pretends Fear of Damnation, for not doing that which is indeed his Duty; for it is a most odd and ridiculous Thing to be afraid of doing what our Saviour hath commanded us, whilst we are not in the least afraid every Day of doing what he hath forbidden us. How strange is this, for Men out of a Dread of Damnation, to neglect their Duty, and yet at the same Time not to be afraid to live carnal and sensual Lives †? “ If any Man then, says, I am a
“ grievous Sinner, and therefore am afraid to come; where-
“ fore then do ye not repent and amend? When God calleth
“ you, are ye not ashamed to say you will not come?
“ When ye should return to God, will you excuse yourselves,
“ and say, ye are not ready? Consider earnestly with your-
“ selves, how little such feigned Excuses will avail before
God ‡.” I would further observe, that of the two, it seems to me to be the greater Sign of Contempt, wholly to

* And yet when it pleases God to send us Diseases or Misfortunes, it might be very expedient for us seriously to consider whether these might not be sent as a Punishment for our unworthy Reception of the Lord's Supper?

† See Dr Calamy's *Sermons*, p. 39, &c.

‡ Communion Office.

for receiving the Holy Sacrament 29

neglect this Sacrament; than to partake of it without some due Qualification; a wilful Omission of a known Duty † being certainly more criminal, than some Endeavour to discharge it, tho' not with all the Exactness and Diligence that might be requisite ||. In short, the true and only Inference that ought to be drawn from the Apostle's Words is, not to deter us from the Sacrament, but rather to engage us the more diligently to come to it with suitable Dispositions; and what these Dispositions are I come now to shew.

And in order thereto, it is necessary to have Recourse to the Words of the Institution, *Do this in Remembrance of me*; for whoever remembers his Saviour in a due Manner, cannot fail of being acceptably admitted to his Table: And we may further observe, that St Paul, after having reprov'd the *Corinthians*, as we have seen, concerning the unworthy Manner in which they received the Holy Sacrament, draws from that particular Case this general Conclusion: *Let a Man examine himself, and so let him eat of that Bread and drink of that Cup*. Now, comparing these Texts together, it appears that Self-examination is a necessary Duty, previous to the Lord's Supper, and that it consists in an Inquiry, whether *we eat of that Bread, and drink of that Cup*, according to the End for which this blessed Sacrament was instituted, or in other Words, whether we do this *in Remembrance of Christ*, and if this Remembrance be such as is required of us?

† I speak this of a total Omission, for there may be some Cases, in which, for a Time, a Man may withdraw himself from the Lord's Table, *ex. gr.* A Man who has been a grievous Sinner, and just begins to come to himself, might perhaps not imprudently delay for a little while this more solemn Act of Religion, in as much as our Saviour, who commands us to do this, seems to have left some Liberty in particular Cases, such as this is; not having precisely told us, as we have said, Page 17, how often we must receive the Holy Sacrament. But surely there is a vast Difference between abstaining for a little Space, from the Sacrament in such a Circumstance, and living in an habitual Neglect of it. In the first Case, we may stay a little to try our Sincerity the better, but in the other, let the Motive be what it will, it is inexcusable, and no less than an open Rebellion to our Saviour's Command. *Vid. London Cases, Vol. I.*

|| The universal Reason of all the World will allow this: Every Man judgeth by this Measure himself, and we are assured that God will do so too: If I am a Tutor or a Master, or a Parent, I can much easier forgive my Scholar, or Servant or Child, that, out of some Regard to my Authority and Command, goes about what I bid him, tho' he do it awkwardly, and far from that Exactness that I might expect, than I should, if he altogether disregarded my Authority, and never took any Care at all to do what I commanded him. *Hesketh's Case of eating and drinking unworthily, stated, p. 132.*

Now

Now altho' the Words, *Do this in Remembrance of me*, do not expressly mention *how* we are to remember Christ, it is evident that this Command carries in it whatever can be the *Matter* of a Commemoration; and this is so evident, that Christians of all Denominations do not stop at the Words of the Institution, but carry their Enquiries farther*, in order to remember him according to the Notions they have conceived of him from their Interpretation of the Scripture. This then being granted, let us go on to consider that it is not enough when any Person desires us to remember him, to recall barely that he is alive, without remembering also what he *is*, and what he *has done*; so it would be a very barren and fruitless Remembrance of Christ, to remember merely that once this divine Person existed in the World: Surely, in order to remember him as we ought to do, we must consider him under those exalted and important Offices he has taken upon him, as our *Priest*, our *Prophet*, and our *King*; and especially under the first of these, since one of the great Ends of this holy Rite is declared to be, *to shew forth the Lord's Death till he come*†.

Now in a complete Remembrance of any Person, these three Things, I think, are implied; To remember who the Person is; what he has done; and the End for which he has done it: And under these three Views it is necessary for us in the Eucharist to remember our Saviour. I say then, when we partake of the Holy Supper, we ought to remember what our Saviour was, I mean the transcendent Excellency of his Person; for certainly any Favour is more or less valuable, according to the greater or lesser Disproportion there is between him that confers, and him that receives it; and as the greater the Person is that does us any Benefit, the greater and more admirable is the Condescension, Love, and Goodness express'd in it; therefore to have just Ideas of the immense Favours we have received from Christ, it is necessary to recall to our Minds his great personal Dignity, which greatly enhances the Price of them. Without such

* The Socinians themselves do not scruple to say, that our Saviour ought to be remembered in the Eucharist, as our *Lord*, *Master*, and *Judge*, &c, tho' not a Word of *Lord*, &c, is in the Words of the Institution, as deliver'd by Christ.

† 1 Cor. xi, 26.

for receiving the Holy Sacrament.

31

Ideas our Thankfulness must be vastly disproportionate to the Services received. We ought therefore to remember, that He that *has purchased the Church of God with his Blood*, was not only *holy, harmless, undefiled, separate from Sinners*; not only a *Prophet*, distinguished by his Talents and his Virtues, but was also the *Son of God, his well beloved Son, the true God, the great God, the mighty God, God over all, blessed for ever*. We ought, 2dly, To consider what our blessed Lord has done and suffered for us:

Acts xx, 28.

Heb. vii, 26.

Mat. xxvii, 54.

Ibid. iii, 17.

1 John v, 20.

Tit. ii, 13.

Isa. ix, 6.

Rom. ix, v.

That altho' our Saviour was God, and thought it no Robbery to be equal with God, yet he made himself of no Reputation, and left the Throne of his Glory to dwell among us; not in a Way which might answer the Eminence of his glorious Majesty, but in the Form of a Servant, and subjected himself to all the sinless Infirmities of human Nature. And that altho' he gave the most excellent System of Morals to promote the temporal and eternal Happiness of Man, and shewed that he was of a Truth, that Prophet that should come into the World; that tho' his great and incontestable Miracles demonstrated, that all Power was given him in Heaven and in Earth, yet his Life was a continued Scene of Indignities and Contradiction of Sinners against himself; his Doctrine was despised, his Authority disregarded, and himself treated with the utmost Scorn and Derision. And that, in short, altho' he was always employed in doing good, in making the Blind to receive their Sight, the Lame to walk, in cleansing the Lepers, in making the Deaf to hear, and in preaching the Gospel to the Poor, yet he was apprehended as a Thief, spit upon, buffeted, and at last condemned to a most cruel and shameful Death, even the Death of the Cross.

John i, 14.

Phil. ii, 7.

John vi, 14.

Mat. xxviii, 18.

Heb. xii, 3.

Acts x, 38.

Matth. xi, 5.

Mark xiv, 43.

Ibid ver. 65.

Phil. ii, 8.

III. We ought to remember, that altho' our Saviour was thus by wicked Hands crucified and slain, yet he suffered all this voluntarily, for our Salvation. No Man could take his Life from him, unless at the

Acts. ii, 23.

John x, 18. the same Time he consented to lay it down of himself. But if he had not, how then should the Scriptures have been fulfilled, that thus it must be? And how could there have been Remission of Sin without the shedding of his Blood? —

Mat. xxvi, 54. And therefore, when at the holy Table, we
Heb. ix, 22. call to Mind the Death of Christ, we are not to look upon it barely as a Confirmation of his most perfect and holy Doctrine, or as the most illustrious Proof that could be exhibited of the most consummate and heroick Virtues; but as the meritorious Cause of our Reconciliation with God: For the Scriptures tell us that *we were reconciled to God by the Death of his Son, whom God has set forth to be a Propitiation through Faith in his Blood; who gave himself a Ransom for all; the Just for the Unjust, that he might bring us to God; that he has redeemed us to God, &c.*-----

Rom. v, 10.

Ibid. iii, 25

1 Tim. ii, 6.

1 Pet. iii, 18.

Rev. v, 9.

Surely there must be some peculiar Dignity, some real Efficacy, some very intrinsick Virtue, in the Death of Christ, which was the Cause of the Pardon of Sinners, tho' penitent: Common Sacrifices could not make the Comers thereunto perfect; they could only sanctify to the purifying of the Flesh: It is only the Blood of Christ, who through the eternal Spirit offer'd himself without Spot to God; that can purge the Conscience from dead Works to serve the living God, and cleanse us from all Unrighteousness †.

Heb. x, 1.

Ibid. ix, 13.

Ibid. ix, 14.

And thus far of the Particulars implied in the Remembrance of Christ *.-----I go on to give some Account of the chief

† 1 John i, 9.---See farther in the Devotions at the End of this Book.

* Some learned Men have given another Interpretation to the Word *Remembrance*, which they would translate *Memorial*; and understand not so much of the *Remembrance of Christ to Man*, but rather of a *Memorial, a Kind of Libation and Sacrifice*, made to God the Father, to obtain his Blessing. They urge that it is a *sacrificial Term*, and certainly to be so understood in the Two only Places where *εἰς ἀνάμνησιν* is used by the LXX (which was a Translation better known in our Saviour's Time, and more generally used, than the original Hebrew) Lev. xxiv, 7, Numb. x, 10. They observe that it is the same Word, the same Proposition, the same Manner of Expression, as in the Words of the Institution (tho' I will not be answerable for their Accuracy and Exactness in this Matter.) They add further, that the original Verb translated *do*, might equally be here rendered *offer*, and has been so understood by the same LXX, when it was joined to a Thing capable of being offered to God. See Exod. x, 25, xxix, 36; Lev. iv, 20. That if this rendering of *do* be allowed of, it will take off this seeming Tautology, *do this as oft as ye shall drink it*; which, continue they, is no more than "Do this as oft as ye do it," and will make excellent Sense;

chief Dispositions which this Remembrance of him is apt to excite, and should ever be attended with ; and I think they may be summ'd up in these three : Thankfulness, Charity, and a fix'd Aversion to all Sin. I'll endeavour to shew the Necessity of having these Dispositions ; and, further, how they agree with the End and Purposes for which this blessed Sacrament was instituted.

As to the first : It is surely very natural to be touch'd with the most sensible Gratitude in approaching the Lord's Table, where we call to our Remembrance the amazing and inexpressible Love of Christ in laying down his Life for us, and the extraordinary and inestimable Effects of that Love in the Benefits of our Redemption.----The dreadful Destruction he has delivered us from, the blessed Inheritance he has purchased us a Title to, are Benefits so great, so astonishing, so much beyond all Possibility of Requital, that the least we can do is to return him our most humble and hearty Thanks for the same * : Surely our Commemoration of this great Lover of

Sense ; offer this to God as oft as ye drink it, for a Memorial of me. See Johnson's *Unbloody Sacrifice*, Part I, p. 91 ; Hickey's *Christian Priesthood*, Vol. I, p. 58, also his *Letters*, p. 246 ;---Brett's and Bowyer's *Answers to the Plain Account*, and Others.

I think these Gentlemen have greatly overstrain'd the Matter, and their Speculations appear much more ingenious than solid. Dr Waterland seems to have destroy'd their Schemes. What Mr Pierce has advanced on this Head appears much nearer to the Truth, whose Interpretation of ἀνάμνησις (passing over what relates to Infant Communion) I heartily assent to ; which is as follows, p. 148, &c.

“ The Remembrance our Lord speaks of may be consider'd in a threefold Respect :
 “ 1st. With respect to ourselves ; and so it would import, that we should, in eating of that Bread, and drinking of that Cup, actually remember, in the most affectionate Manner, the Death and Sufferings our dear Lord for us. 2^{dly}, This Remembrance may be considered with Reference to the World ; and so the Command of Christ, *Do this in Remembrance*, will import, that his Disciples, as a Body or Society, should keep up the Remembrance of his Passion in the World, by holding this appointed Feast, the Memorial thereof. 3^{dly}, This Remembrance may be understood to respect the ever-blessed God himself ; and the Meaning then will be, that we are to do this to put him in Remembrance of Christ ;” [i. e. make before God a solemn Memorial of the meritorious Death and Passion of the Lord Jesus Christ.]
 ----“ This Interpretation is very agreeable to the Nature of that solemn Action. God is thereby put in Remembrance of the precious Sacrifice of his dear Son, which was offered for our Sins ; the Virtue of it is pleaded before him for Pardon ; Acceptance, the Communications of his Grace and Spirit, &c.”

* “ ----- Trulye, sense Christen Men oughte to have Remembraunce of God, whensoever they go to their bodely Meate or Drynke, and receive it not without Thankesgyving unto God (as Sainte Paul sayth) *Whither ye eat or drynke, or whatso ever ye do, do it in the Name of our Lorde JESU.* 1 Cor. x. Howe moche more oughte all Christen Men (when they come to be fed at the Table of our Lorde, and to receyve this blessed and gloryouse Sacrament) to have speciall and entier Devotion, with most thanckeful Remembraunce to God, for his Goodnes, de-

of Souls must be very faint, and very lifeless, if it does not inflame us with the most sincere, the most tender Love towards Him, *that has so loved us, as to give himself for us* *. The least we can do on our Side, is to *love him, because he first loved us* †, and has given so plain, and so eminent Proof of it; yea, the greatest that can be imagined. This Duty indeed is so plain, so self-evident, that it would be needless to enlarge thereupon ‡; for there has been no Virtue which has been more universally approved among all Nations, even among the most ignorant and barbarous, than this of *Gratitude*, and no Vice so much detested as *Ingratitude* §.

Secondly, In order to receive the Sacrament worthily, we must be in Charity with all Men, for whom, as well as for us, our Saviour was pleased to offer up himself on the Cross. No one that knows any Thing of what Christianity is, can

“ clared towards us, in the Benefite of our Redemption.” *A necessary Doctrine and Erudition for any Christen Man*, p. 27.

Our Church has taken Care to remind us, in an effectual Manner, of this most important Duty, at the Celebration of this holy Mystery: “ And, above all Things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man; who did humble himself even to the Death upon the Cross for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life.”

Some have thought that the Words of St Paul, *Else when thou shalt bless with the Spirit, how shall he that occupieth the Room of the Unlearned say Amen at thy giving of Thanks, seeing he understandeth not what thou sayest?* 1 Cor. xiv, 16, might “ relate to the Sacrament, which was celebrated with solemn Blessing of the Elements, with most solemn Actions of Blessing, Praise, and Thanksgivings; and therefore in the Christian Church the whole Action very early [i. e. so early as Ignatius’s Time, A. D. 107] “ receiv’d the general Name of the Eucharist, or Thanksgiving: And what confirms the Explanation of the Words is, that Justin Martyr, who lived in the Age after the Apostles [A. D. 150] tells us (Apol. I, c. 85.) speaking of the Words of Consecration: *When the Bishop has finished the Prayers, and the Eucharistical Service, all the People present conclude with an audible Voice, saying, Amen.* The Meaning of St Paul then, speaking to him who officiates in an unknown Tongue, is this: --- When thou shalt bless the Sacramental Elements, and bless God, the Fountain of Goodness, how shall a private and unlearned Person in the Congregation be able to consent and say the Amen [Τὸ Αμήν] to thy giving of Thanks, and Celebration of the Eucharist, seeing he understandeth not what thou sayest?” Yardley’s Rational Communicant, p. 28.

* John iii, 16. Tit. ii, 14. † 1 John iv, 19.

‡ In hoc fidem Populo demus, nihil esse grato Animo honestius; omnes hoc Urbes, omnes etiam ex barbaris Regionibus Gentes conclamant. Sen. Lib. I. Ep. 81.

§ Ingratum si dixeris, omnia dixeris.

St Paul places Ingratitude among the most enormous Crimes of the last Times, i. e. of the most corrupt Period of Christianity: This know, says he, that in the last Days *perilous Times shall come, for Men shall be Lovers of their own selves,---UNTHANKFUL,* &c. 2 Tim. iii, 1, 2.

“ Ingratitudo est Hostis Gratiae, inimica Salutis.” Bern. de Misericordiis.

be ignorant that *Brotherly Love* is one of the most essential, the most indispensable Duties of that holy Religion which the blessed Son of God came to preach to the World, without which the warmest and most affectionate Commemoration *can profit nothing* †. This holy Sacrament breathes nothing but Peace, Union, and Concord; and it is very evident, that one of the Ends of it was to unite Christians together in the closest Manner by the Bands of Charity*; a Virtue which our Saviour has carried to the utmost Height, and which he has made the very *Criterion*, the distinguishing Mark and Badge of his true Disciples. We know that eating and drinking together at the *same Table* has always been esteemed a Note of Friendship, and a Profession of Kindness among Men: It is the common Way of the World to compose Differences, to keep up Friendliness in Neighbourhoods, and to beget Endearment and mutual Love in all Fraternities: And accordingly *St Paul*, speaking of the Eating of the

|| *A NEW Commandment I give unto you, that you love one another, as I have loved you, that you also love one another. BY THIS shall all Men know that ye are my Disciples, if ye have love one to another.* John xiii, 34, 35.

The first Christians were such eminent Observers of this Duty, that it was a Proverb among the Heathens, *Vide ut invicem se diligant, & ut pro alterutro mori sint parati.* "See how they love one another, and how ready they are to die for each other!"

† 1 Cor. xiii, 1.

* "Qui accepit *Mysterium Unitatis*, & non servat *Vinculum Pacis*, non accepit *Mysterium pro se*, sed *Testimonium contra se.*" *August. in Serm. de Sacram.*

'Tis a melancholy Reflection to consider that this Sacrament, which in its own Nature and Tendency is so proper, and was by our Lord himself intended most intimately to unite the Professors of the Gospel one with another, has been made the Occasion of the bitterest Animosities and Persecutions among them, even unto Death, when at the same Time all Parties seem to agree in what is really *the most essential*; namely, "that it was instituted for the Remembrance of Christ, and to bind Christians in the strictest Union; that it is a publick Acknowledgment of our Faith in Christ, and of our Obligation to obey his Laws; and that, worthily received, it is attended with singular Advantages."

What Pity then, that the Disciples of the *Prince of Peace* should not, in speculative Points, bear with the Infirmities of those that are weak: Should not they endeavour, so far as they have already attained, to walk by the same Rule, to mind the same Thing? O let us at last bear one another's Burthens, and follow the Things that make for Peace, instead of thus inhumanely biting, devouring, and consuming one another!

"If both Sides" (says an able Divine, as well as consummate Statesman, speaking of the *Lutherans* and *Calvinists*, or rather, I may say, if all Sides) "would but sincerely profess that in the Lord's Supper Christ's Body and Blood are verily and properly eaten and drank, and that there is a *Participation* of the Benefits by him purchased, all the Controversy remaining is only about the *Manner* of eating and drinking, and of the *Presence* of Christ's Body and Blood, which both Sides confess to be above the Reach of human Capacity; and so they make use of *Reasonings* where is no Room for *Reason.*" See *Pufendorf Jus feciale divinum*, p. 227, or *English Edit.* p. 211.

same Bread in the Eucharist, takes Occasion, from thence, to demonstrate the peculiar Unity which ought always to subsist between all the Members of Christ's Church: *Because the Bread* (or Loaf) *is one**, *we, tho'* (personally) *many, are one Body*; for (as a Symbol of our Unity) *we are all Partakers † of that one Bread*. This Consideration, that we are all Partakers of the same Bread, which renders us Members of one Body, *in which there should be no Schism || or Division*, does plainly point out to us how tender we ought to be of each other's Welfare, just as one Member of the natural Body is of the Safety of another, and that it is as unreasonable, after such an Union ‡, for Christians to fall out, as for

* 1 Cor. x. 17. See Venn's Tracts, &c. p. 117.

† By the Bye, how contrary to the Original Institution is the Practice of private Masses? How are the People *ALL PARTAKERS* of that *one Bread*, if the Priest communicates alone?

Some Readers may not perhaps be displeased to see here the original Signification of the Word *Mass*, which is derived from *Missa*, a Word which more than a thousand Years past was used to signify generally the whole *publick Service* of the Church, and more especially that Part of the Morning Service, which, after reading the holy Scriptures, and Sermon, and some Prayers, does proceed to the Celebration of the holy Sacrament.----It came to be called *Missa* (a Corruption from *Missio*) that is, *Dismissio*, or *sending away*; because no Man whatever was suffered to remain in the Church that did not receive the Eucharist; and if any such staid, *the Deacon or Exorcists* used to cry aloud, *Si quis non communicat det Locum*; i. e. "Whosoever will not receive, let him go out."----Ancient *Latin Bishops* peremptorily enjoin'd it so: *After Consecration*, says Pope *Calixtus*, *let every one receive that will not be turned out of Doors*.--See *Brevint's Depth and Myst. of the Rom. Mass*, p. 12.

From hence we may take Notice how the *present Church of Rome* deviates from the *old Way*, tho', for Form sake, she continues in the *present Pontificale* to say, *Exorcistam...oportet...dicere populo, ut, qui non communicat, det Locum*. Now instead of dismissing those who come to behold, and hear, but not to receive, she makes such an Attendance a very material Part of Worship, in Defiance of express Canons, and of Excommunication itself therein threatened.

|| 1 Cor. xii. 25.

‡ As the Flour, tho' consisting of many little Parts, is mingled and kneaded into one Loaf, so are all Christians united and compacted into one Body by partaking of that Loaf.

And here, by the Way, we may observe, that it is the most regular Method to have the Bread design'd for each Communion made of *ONE* Loaf, for otherwise it does not answer so exactly the *Symbol of Unity*, upon which our Apostle lays the great Stress: *For we are all Partakers of that one Bread*. To render this Contestation the more manifest, in some Ages of the Church (tho' but in some particular Places) every Family that did receive offered a Quantity of Flour, with which the Communion-Bread was made. This Mixture of one Man's Meal with another, and the Combination of all the Particles in one Paste, did, in a very sensible Manner, denote that Union which ought to subsist among Fellow-Christians, who are all Members of one and the same Body.----See *Patrick's Mensa Mystica*, p. 103.

Grotius has remarked, that the *Hebrews*, at their Feasts, took care to make their Loaves so large, that one alone served for all the Guests: *Panes Hæbræorum satis magni sunt, ut unus omnibus Conviviis sufficeret*. Compare *Comber's Companion to the Temple*, p. 557, fo. Ed.

the Hands to scratch the Face; or any one of the Members to beat and tear the other in Pieces.

In this holy Feast we call to mind the immense Charity of our blessed Lord, who, *while we were yet Sinners, died for us: Now if Christ so loved us, we ought* Rom. v, 8. *also to love one another; and as when he was re-* 1 John iv, 11: *viled, he reviled not again, when he suffered he* 1 Pet. ii, 23. *threatened not, but committed himself to him that* 1 Pet. ii, 21, 22. *udgeth righteously, it is our Duty, in this Respect,* *to take him for our Pattern, since in this, as well* *as in every Thing else, he has left us an Example,* *that we should follow his Steps.*

We are now about commemorating all the tragical Circumstances of Christ's Passion, and we see, with the Eye of Faith, our *Immanuel*, tho' fasten'd to the cruel Cross, whilst the Sense and Smart of his Sufferings were upon him, in the Height of his Anguish, in the very Agony and Bitterness of Death, pleading with God in Behalf of his Murderers, and urging the only Excuse that was possible to be made for their Malice, *i. e.* their Ignorance:

Father, says he, forgive them, for they know not Luke xxiii, 34: *what they do.* After such an Example, it would seem incredible, if daily Experience did not teach us, that it is possible for one who professes himself a Christian to bear Hatred and Malice *against his Brother*: The greatest Injuries we have received, can never be thought parallel to those enormous Indignities our Saviour patiently bore from his own Creatures. The most grievous Offences, the most flagrant Injustice that can be offer'd us by our Fellow-Creatures, can never be compared with the numberless, aggravated, and accumulated Sins we daily commit against the tremendous Majesty of our God. Yet *so great* Zech. ix, 17: *is his Goodness, that he forgiveth all our Iniquities,* Psal. ciii, 3. *and remembers them no more, if we will, on our* Heb. viii, 12: *Side, forgive them that trespass against us; and* Mat. vi, 14. *this forbearing one another, and forgiving one ano-* Col. iii, 13. *ther, is so essential a Part of the Christian Pro-* *fession, that it is made the express Condition of our own*

Forgiveness at the Hands of God †. And lest we should forget, we are daily put in Mind of it in the comprehensive Form of Prayer which our Saviour himself taught us. Now if this Duty be necessary at all Times, how reasonable is it to practice it, in an especial Manner, and forgive each other our *hundred Pence*, that is, our light and trivial Provocations, and mutual Offences, at a Time when we are commemorating God's Mercy and most stupendous Compassion towards us all, in forgiving us *ten thousand Talents* **.

Thus it appears that Brotherly Love, which includes in it the forgiving of Injuries, is an essential Qualification to receive the holy Sacrament, upon which it is necessary to examine ourselves before we come to it *. The *Corinthians*, as we have seen, were very deficient in this important Article.

Let us learn from their Defects to *behave ourselves wisely, and to put on Charity, which is the Bond of Perfection*.
 Psalm ci, 2. Col. iii, 14.

Thirdly, The Remembrance of Christ's Death brings naturally to our Minds the Cause of that Death; which was to expiate for the Sins of Mankind. Now if this be considerately weigh'd, it cannot fail to produce in us the strongest Aversion to Sin ‖. In the Blood of Christ we see our Condemnation; and in the bitter Sufferings he underwent, the *due Reward of our evil Deeds*. And
 Luke xxiii, 41.

† But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases. Matth. vi, 15.

For he shall have Judgment without Mercy that hath shewed no Mercy, and Mercy rejoiceth against Judgment. James i, 13.

** Matth. xviii, 24.---The Heathens were wont, at their Solemnities, to give over all Strifes and Dissention, and even to release such as were in Prisons or Bonds. *Illud observatum ab Antiquis videmus, ut quoties Supplicationes aut Lectisternia indicerentur, à jurgiis & Litibus abstererent, & Vinculis Vincula demerent.* Gyrard. Syntag. 17, p. 482.

* In the primitive Church the Deacon used to cry aloud, *Let no Man have a Quarrel against any*; whereupon the Communicants (in Token of their mutual Charity) presently saluted one another with the holy Kiss, mentioned Rom. xvi, 16. 1 Cor. xvi, 20. 2 Cor. xiii, 12. 1 Theff. v, 26. 1 Pet. v, 14; and they applied these Words of our Saviour to the Sacrament, *If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy Way; first be reconciled to thy Brother, and then come and offer thy Gift.* Mat. v, 23, 24. And they would not receive the Alms and Oblations of those that were in Malice among themselves. *Vide Bingham, B. 15, chap. 8; Pelling's Practical Discourse on the blessed Sacrament, p. 148; Hist. de l'Eucharistie, par Larrogue, p. 846.*

‖ The Heathens themselves declared, that the best Way to shew Respect to their religious Rites, was to abstain from Sin. *In sacrificiis ritè celebrandis, majorem nullam Ceremoniam fuisse videmus, quàm nil sibi conscire, bonos ac pios esse.* Gyrard. Hist. Deor. Syntag. 17.

it is not possible to conceive that a stronger Proof than this could be exhibited of God's great Hatred against Sin, and consequently of the Obligation which lies upon us to avoid it. Had God, indeed, out of his infinite Grace and Goodness, supposing that it had been consistent with his Attributes, freely vouchsafed a Pardon to all past Sins, without exacting any Satisfaction at all, or by accepting any such infinitely insufficient Satisfaction as sinful Man could have been capable of making, we must indeed have admired the exceeding Abundance of his Mercy; but his infinite Hatred and Severity against Sin would not have been so clearly display'd †. But

now that he *withholds not his Son, his only Son* Gen. xxii, 12. *from us, but delivers him up for us all;* when at Rom. viii, 32.

the same Time that he is pardoning the Sinner, inflicts the heaviest Punishment of Sin upon the best and most innocent Person that ever lived in the World (voluntarily chusing to undergo these Sufferings for us): *This* is an abundant Proof what an high and tender Concern God has for the Honour and Authority of his just and righteous Commandments, and of what unspeakable ill Consequence Sin is. And yet if we compare our Ways with the Rule of God's Commandments, instead of having that Horror and Fear of it in our Minds which it ought naturally to produce; instead of complying with our Saviour's Design in *giving up himself for us;* which was to *redeem us from all Iniquity, and to purify unto himself a peculiar People, zealous of good Works;* Tit. ii, 14.

we shall sadly find (too many of us) that we have behaved ourselves as if we *had counted the Blood* Heb. x, 29. *of the Covenant an ordinary Thing,* and as if we had thought Sin of little Importance, tho' the Forgiveness of it was purchased upon such difficult Terms. I need not say what Sorrow, *what Indignation,* it ought to produce in us for what is past; *what Zeal, what vehement Desire* to live better for the future, and to *perfect Holiness in the Fear of God.* Without 2 Cor. vii, 1. some such Resolution, no Act of Religion, be

† Clarke's *Serm.* Vol. II, p. 141, fo. Ed. also Tillotson's *Serm.* Vol. VIII, p. 3456; Ireland's *Answer to the Moral Philosopher*, Vol. I, p. 441.

it what it will, can be pleasing to God, much less the most solemn Part of it, the Communion of the Body and Blood of Christ. *God beareth not Sinners, their Prayers are an Abomination:* It is an Insult, and not an Homage, to honour him *with our Lips,* *when our Heart is far from him;* and we may say that such Proceeding *shall receive the greater Condemnation.* It appears by the whole Tenor of the Gospel, that without Repentance we can have no Share in the Death of Christ, and therefore it is to no Purpose for us, in this Condition, to partake of the solemn Commemoration of it: For to come thus to the Lord's Table is acting in the most direct Contradiction to the Design of this Sacrament, which implies a formal Declaration that we acknowledge Jesus for our Lord and Master, and that we submit ourselves to his Authority, and do thereby promise, virtually at least, that we will always obey him *.

* If we compare the *Jewish* and *Pagan* Customs with the Eucharist, we shall find, by the Analogy between them, that the Eucharist is a Covenant between God and us.---The Custom of making Covenants by eating and drinking together is very ancient, as we see *Genesis* xxvi, 30. xxxi, 46. *Jos.* ix, 14. *Judges* ix, 27; and it is remarkable, that the *Hebrew* Word *Covenant* comes from a Verb which signifies to eat, from the Custom of establishing Covenants by eating and drinking together. [See Cudworth's *Discourse concerning the true Notion of the Lord's Supper*, p. 84.] From whence (as well as from the Words of the Institution, which are plainly federal Expressions) we may infer, that the Eucharist is a Covenanting Rite, in which, on one Side, God engages to convey to us the Blessings of the Gospel-Covenant; and on the other Side, we engage to perform, to the best of our Power, the Conditions of that Covenant: From whence it naturally follows, that we ought to come to this holy Sacrament with all possible Sincerity, and with a firm Resolution to conform ourselves to every Condition of this Covenant, since we know there is nothing more odious in the Sight of God and Men than a Covenant-Breaker. Pelling's *Disc. on the Sac.* p. 53; *Whole Duty of Man*, chap. iii; see Grot. in *Matth.* xxvi, 27.

But if even the Eucharist was not a Covenant, properly speaking, yet it is agreed by all Christians, even the greatest Latitudinarians, that it is a solemn Engagement, wherein we do promise Obedience to our Redeemer. The primitive Christians called it *Sacramentum* (a Word used by the *Romans* to express the Military Oath which Soldiers took to their Chiefs;) and they, in partaking of it, engaged themselves (as our Church expresses it on another Occasion) 'not to be ashamed to confess the Faith of Christ crucified, but manfully to fight under his Banner, against Sin, the World, and the Devil, and to continue Christ's faithful Soldiers and Servants unto their Life's End.'

"Every religious Ceremony" (says an Author who can never be accused of being too strict on this Subject, speaking of the Word *Sacrament*) "implies in it the Profession of that Religion to which it peculiarly belongs, and, by Consequence, the owning ourselves under all the Ties and Obligations of that peculiar Religion. And in this Sense Receiving the Sacrament is the Performance of a religious Ceremony peculiar to the Christian Religion, and the virtual owning ourselves, by this Action, to be under all Obligations belonging to that Religion." *Plain Account of the Lord's Supper*, p. 189.

These

to receive the Holy Sacrament. 41

These are the chief Dispositions * which result from a due Remembrance of Christ, and upon which therefore we ought to examine ourselves before we come to the Eucharist: So that every good Christian should ask himself some such Questions as these that follow, and that ‘not lightly, and ‘after the Manner of Dissemblers with God, but so that he ‘may come holy and clean to such an heavenly Feast, in ‘the Marriage Garment required by God in his holy Gospel, ‘and be received’ in an acceptable Manner ‘at that holy ‘Table.’

“ Have I taken due Care to inform myself aright of the
 “ Nature and Ends of that holy Sacrament which I am
 “ about to receive? Do I consider it as an holy Rite of
 “ Christ’s own Appointment, to commemorate the infinite
 “ Love of our Saviour in dying for us, and the innumerable
 “ Benefits which by his precious Blood-shedding he has ob-
 “ tained to us? Have I duely reflected upon the intolerable
 “ Misery which would have been my Portion, without
 “ the Merits of his Sacrifice? Am I duely thankful
 “ that I am thereby not only deliver’d *from the* 1 Thess. i, 10.
 “ *Wrath to come*, but also made an Heir of
 “ *an Inheritance incorruptible and undefiled*, of 1 Pet. i, 4.
 “ *an eternal Weight of Glory*? And do I feel 2 Cor. iv, 17.
 “ my Heart affected with becoming Sentiments of Love,
 “ and Joy, and Gratitude, at the infinite Goodness of God
 “ the Father, in giving up his Son, *his only begotten Son*,
 “ that we might *not perish, but have eternal* 1 John iii, 16.
 “ *Life*; and at the incomparable Love and a-
 “ mazing Condescension of God the Son, who for us Men,
 “ and for our Salvation, was pleased to humble *himself to*
 “ *Death, even the Death of the Cross*? And Phil. ii, 8.
 “ have I so just, so thankful a Remembrance of

* I have said nothing about receiving the Sacrament *fasting*, because our Church has wisely left us to the same Liberty which the Gospel had done before, without determining any Thing as to this Matter; so that every one may act according to his Discretion, without Scruple or without Blame.---It is certain that the first Celebration of the Eucharist was after Supper; and for some Ages immediately following we hear no Directions about Fasting.---But afterwards it came to be pretty general.---And here the Church of *Rome*, always more strict in those Things wherein *Christ has made us the most free*, indispensibly requires Fasting in the Priest and Communicants from the Midnight before, (See *Missale Romanum, de Defectibus Dispositionis Corporis, § ix.*) except in the Case of those who are in imminent Danger of Death; and that (if I am rightly informed) under the Pain of being reckon’d guilty of Sacrilege.

“ this

“ this invaluable Mercy, as never to cease to offer up
 “ Thanks and Praise for the unspeakable Advantages which
 “ accrue to us thereby ?

“ Am I sensible that one of the chief Ends for which this
 “ divine Banquet was instituted, and in which the Love of
 “ Christ is so plainly displayed, was to beget, to nourish;
 “ and to encrease Brotherly Love ; to imprint in my
 “ Heart the great Necessity which lies upon Christians to

“ *walk.....with all Lowliness and Meekness,*
 Eph. iv, 2, 3. “ *with long-suffering, forbearing one another in*

“ *Love, endeavouring to keep the Unity of the Spirit in the*
 “ *Bond of Peace ?* Am I resolved to do Good to all

“ *Men; but especially unto them that are of the*
 Gal. vi, 10. “ *Household of Faith,* and to demonstrate that I

“ am Christ's Disciple, by taking all Occasions to do them
 “ Service, and by forgiving mine Enemies, even the most
 “ inveterate and implacable ?

“ Have I thoroughly considered what ungrateful Returns I
 “ have made, in breaking so often thro' the Commands of
 “ so good, so merciful a Master ; Commands so just, so
 “ excellent in their Nature, and so easy to be observed ? Am
 “ I convinced that his Design in coming into the World
 “ was not to save me, if I obstinately continued in Sin,

“ *but to redeem me from all Iniquity,* and to
 Tit. ii, 12. “ *make me zealous of good Works ?* And there-

“ fore that his Sacrifice will stand me in no Stead, if I co-
 “ operate not with his Design to *bless me,* by

Acts iii, 26. “ *turning myself from all Iniquity ?* That, on
 “ the contrary, if after the vast Obligations I lie under;

“ and the powerful Motives he furnishes me with, I
 “ continue in Sin; I shall be intirely *speechless* at

Mat. xxii, 12. “ the Day of Judgment, and my Condemna-
 “ tion shall be the greater ? Am I then resolv'd, thro'

“ the Grace of God, to amend my Life; and to live
 “ *soberly, righteously, and godly in this present*

Tit. ii, 10, “ *World ; to put off, concerning the former Con-*
 “ *versation, the old Man, which is corrupt, according to*

“ *the deceitful Lusts, and be renewed in the Spirit of my*
 “ *Mind, labouring daily to put on the new Man,*

Eph. iv, 22. “ *which after God is created in Righteousness*
 “ and

“ and true Holiness. And since by coming to the Lord’s Table, I solemnly and publicly profess that I look upon Jesus Christ as my Lord and Master, and do there enter into Covenant with him, am I fully resolved to comply with my Engagements, in serving him diligently and faithfully all the Days of my Life?”

Such are the Dispositions required of us when we receive the Lord’s Supper, and upon which, consequently, it is our Duty sincerely to examine ourselves before we come to it: And in Truth, there is no Act of * Religion whatsoever, but requires some Preparation, some kind of previous Examination, in order to perform it acceptably, and therefore more especially this most solemn Part of Christian Worship†. Nay, I think it a Practice very much to be commended for Christians, by Way of Preparation to the Sacrament to examine themselves in a larger Sense than in all Probability the

* *Before thou prayest prepare thyself, and be not as one that tempteth the Lord.* Ecclus. xviii, 23. ‘ Avant la Prière, on doit préparer son Ame, en s’éloignant des Objets sensibles en écartant de son Esprit les Soins & les Pensées étrangères, en nétoyant son Coeur par la Pénitence & par la Contrition; en se remplissant l’Esprit de l’Idée, de la Présence, & de la Grandeur infinie de Dieu. C’est tenter cette divine Majesté, de s’approcher d’elle, sans Respect, sans Sentiment, dissipé, évaporé, occupé de Pensées frivoles & impertinentes; comme si Dieu étoit obligé d’écouter des Prières, où nous ne nous écoutons point nous-mêmes; & s’il devoit nous donner ce que nous demandons avec tant de Négligence & d’Indifférence.’ Calmet in Loc. See Sermons de J. Saurin. Tom. VIII. p. 476.

† The scandalous Divisions among the *Corinthians* being deeply rooted, and therefore requiring some Time, and considerable Efforts to overcome them, it is plain that the Examination here required must be previous to the Sacrament, and not limited, as some have thought, to the very Act of Receiving. And it’s worth Notice, that the Word which we translate to judge, *ver. 31*, is very expressive, and signifies not only the Examination, but the Self-approbation, which it is intended to produce. It appears by what follows, that this Word ought to be understood in the same Sense as *δοκιμαζειν*, to try, which St Paul had used a few Verses before; and from the Consent of several learned Criticks, this last alludes to the Triers of Gold, who carefully essay the Metals, to try whether they be of good Alloy or no: So that here the Word *διακρινειν*, or examine, probably signifies that as the Fire separates the Gold from the Dross, so it is the Duty of a true Communicant seriously to try himself beforehand, to see whether he is of the right Alloy, i. e. whether he has those genuine Dispositions which this holy Institution requires. See Leigh’s Crit. Sac. sub Vocib. *δοκιμαζειν* & *κεινω*

Some learned Commentators have thought that “ it is very likely that St Paul, who often alludes to the Olympick Games, might have an Eye to them here, where he uses Terms taken from those Games. The Sense is very elegant. If we did well examine ourselves before we presented ourselves before Jesus Christ, to celebrate the Memory of his Death, he would not reject us as Wrestlers (*Ableta*) unworthy not only to be crowned, but even to fight.” Beaufobre in Loc.

Apostle

Apostle here intended.* Self-Examination of our Lives and Actions is so necessary a Duty, that without often using it, we cannot know how our Affairs stand with God, and whether we go backwards or forwards in the Ways of Godliness†. But I think it is not necessary to be always used, in that general Manner, before the Sacrament; and that we may receive it acceptably, tho' we may not have had Time for a full and particular Examination: Much depends upon the habitual Temper and Disposition of the Mind, and the constant Exercise of true Devotion: Likewise the Capacity and Leisure of each Person must be considered in fixing the Portion of Time to be employ'd in actual and particular Preparation, and the special Exercise incumbent upon every one of

Pf. cxix., 59. calling *his own Ways to Remembrance*. A good
Pf. xvi, 8. Christian, who *sets the Lord always before him*, cannot need much Time to assure himself that he comes with due Dispositions. On the contrary, those who have *forgotten*
Jer. ii, 32. God, *Days without Number*, require more Time, and ought to undergo a stricter Examination, to see if their Repentance be sincere; but it is not possible here to say how long each ought to be employed in this Scrutiny. It is certain that neither our Saviour nor his Apostles have decided this particular: St Paul himself, tho' he orders every one to examine himself, has said nothing of the Time to be employed in it; neither indeed was it necessary; for in this, as in all other Actions, the End is principally to be regarded.

* The Apostle, as I observed before, instructs the *Corinthians* in this Place to examine themselves whether their Design was to go to the Lord's Table not as an ordinary Entertainment, but as a religious Rite, intended, according to the Institutor's View, to celebrate the Death of Christ with those holy Dispositions which result from the Consideration of that Death: So that this Examination respects rather their present and future Conduct than the past.

† "The Duty of examining our Actions and our Consciences, is a Duty which obliges us at all Times. The Scripture Precepts thereupon are so frequent, that it would be needless to repeat them. We may even say, that this Command is presupposed in most of the others which prescribe Duties to us: God commands us to confess our Sins, which it is impossible to do without Self-Examination. God orders us to leave our Vices, to renounce them, to change our Way of Life: All this cannot be done without previously searching our Faults. God wills that we say every Day, *forgive us our Trespases*: God wills then that every Day we employ ourselves to review those Faults which we fall into, and for which we stand in need of Pardon. God orders us to address our Prayers to him: How can we ask him in a due Manner those Things that are the most necessary for us, if we are ignorant of our own spiritual Wants; if the State of our Consciences be hid from us?" See *Vrai Communiant de Superville*, p. 238.

Now

Now the End of examining ourselves is, to understand our State and Condition (as I just mentioned) and to reform whatever we find amiss in ourselves. And provided this End be obtained, the Circumstances of the Means are less considerable: Whether more or less Time be allowed to this Work, it matters not so much, as to make sure that the Work be thoroughly done *.

And I do on purpose speak thus cautiously in this Matter, because some pious Persons do perhaps err on the stricter Hand, and are a little superstitious on that Side; insomuch that unless they can gain so much Time to set apart for a solemn Preparation, they will refrain from the Sacrament at that Time, tho' otherwise they be habitually prepared. When a Man indeed, is at his own Command, and Master of his own Time, he is much to be commended if he devotes a good Part of it the preceeding Week to Meditation and Prayer; for no Man can come with too much Devotion: But to think that by these Meditations and Prayers we are, and without them we cannot be, prepared, is rank Superstition, and an Error that draws many ill Consequences after it; for it may be very possible for Men, by such artificial Helps, to screw themselves up into a Fit of Devotion, whilst at the same Time *Sin reigns in the mortal Body* to obey it in the Lusts thereof. And it is too often Rom. vi, 12. seen in the World, that People will pass some Days before the Sacrament in extraordinary Devotion, in continual Meditation, and in an Abstinence from the most innocent Recreations; but as soon as that is over, return (like Torrents which run with more Rapidity and Violence for having been stopt) with more Eagerness and Impatience to their beloved Lusts. But is this to be prepared for the Lord's Table? No surely.---I deny not that the Custom of passing some certain

* It is certain that the primitive Christians, being mostly of the poorer Sort, and obliged to get their Bread by the *Sweat of their Brow*, and yet receiving the Sacrament very often, sometimes every Day, could not employ much Time by Way of Preparation. And from this Matter of Fact we may infer, that the Zeal of those Persons has greatly outrun their Discretion, who have prescribed a certain Time of a Week or a Fortnight, by Way of Preparation, as absolutely necessary before we venture to come to the Lord's Table; whereby it happens that the greatest Part of Mankind, having but seldom (some perhaps never) the Time to go thro' the several Stages of Self-Examination, Confession, Retirement, Fasting, &c, will very rarely have the Inclination to come to the Lord's Table, when they find the Duty is so troublesome. See *Stebbing of Prayer*, &c, p. 135.

Time in Retirement, Prayer, and Meditation, is a very good Thing, which is sometimes necessary, and always very commendable, when joined to a *Conscience void of Offence towards God and towards Man*: But the great Matter to be attended to is the general Tenor of our Lives, in which, if there be but an Evenness and Regularity in well-doing, if there be but an *honest and good Heart*, a Man may go forth to his Work, and to his Labour, on Saturday, and be a good Communicant on Sunday Morning. To love our Lord Jesus Christ in Sincerity, and to keep his Commandments, from a Principle of Gratitude for the great Benefits we have received at his Hands; to cease to do Evil, to learn to do well; to refrain the Tongue from Evil, and the Lips that they speak no Guile; to seek Peace, and ensue it; to follow the Works of our Calling with Industry, and to provide for our Family with Honesty; to trust in God's Providence, and be content with our Condition: In short, to live soberly, righteously, and godly in this present World, is the true Preparation†, and which includes all, and agrees with, what we have said above; and he that thus communicates, tho' at few Minutes warning, will never be rejected of God, or deserve to be condemned by Men. And indeed all the Qualifications requisite for the Sacrament are necessary in every other Circumstance of our Lives*: They are not to be acquired just when we attend on this Duty, in order, perhaps, to be extinguish'd immediately after; but they ought to precede, to accompany, and to follow it. It is true, when we are about to receive, we ought, as I mentioned before, to examine ourselves, and, when we have Leisure for it, quicken our Devotion; and in the Solemnity itself put our

† Such were the Dispositions required of the primitive Christians, and in which they were so illustrious; and which enabled them to come so often to the Lord's Table. *Vide* Just. Mart. *Apol.* II, *conf.* Plin. jun. *Lib.* X, *Ep.* 97.

* 'I speak not this with the least Intent to lower the Respect and Care due to this holy Ordinance: God forbid! But I would gladly heighten it for other Duties; such as Prayer publick and private; hearing God's Word, and the like, which too commonly are done as Things of Course. And yet there is not one of all these, the due Performance whereof does not require the same Sorrow for our past Sins, the same stedfast Purpose of Amendment, the same Faith in Christ, the same Charity to our Fellow-Christians and to all Men, as does communicating at the blessed Table. No Man is accepted by God in any of these, who is not fit to come to the other.' Stanhope's *Epistles and Gospels*, Vol. II, p. 535.

Virtues in Motion (if the Expression may be used) by exercising them in the best Manner we can upon the great Objects that present themselves to our Minds, the thankful Remembrance of Christ, and the Inferences that naturally flow from it. But this hinders not, as I said, but the chief Preparation consists more in a good Life, than in the Devotions that we have been using just before the Time of receiving. In short, he that *fears God, and keeps his Commandments*, is always prepared, and he that *sells himself to do Wickedness*, let his Devotions be as long and as solemn as may be imagined, can never be so †.

Eccl. xii, 13.

1 Kin. xxi, 25.

I speak not this to discourage those extraordinary Exercises which some good Christians chuse to go thro' before they receive the holy Sacrament: Nay, I think it is the Duty of every one to address himself to the *Father of Lights*, the Author of *every good and perfect Gift*, to direct and assist him in his Endeavours to render unto him this reasonable Service; and the oftener he does it (supposing that this does not interfere with the other Duties of his Station) the more Reason he has to hope for Acceptance with God. It is very far then from my Intention to encourage Lukewarmness and Indifference; but my View is, to distinguish what is really *essential*, from what is only *circumstantial*; and to make Christians comprehend that an involuntary Omission of certain religious Exercises, of which God has prescribed neither the Number, nor the Season, nor the Length, cannot exempt us from complying, when otherwise we may, with a Duty which is absolutely commanded, to Christians of all Conditions, *whether they be BOND or Free*.

Jam. i, 17.

1 Cor. xii, 13.

And here, perhaps, it may not be improper to add a Word or two concerning Servants, and particularly those who

† If any Person should think that I allow too great Liberty in the Matter of Preparation, he may consider that the Method I have advised is in Fact the most difficult (as well as the most important;) I mean, the constant Preparation of a good Life: For it is certainly much easier to go thro' a Form of *weekly* Devotion, than it is to reform and purify the Heart, and regulate the Life by the unerring Rule of God's Commandments: And too many in our Days, like the *Pharisees* and *Hypocrites* of old, are accustomed to *clean the Outside of the Cup and of the Plaster*, whilst their Inside is full of all *Uncleaness*; thinking by such *outward* Formalities, to make a Commutation for their *inward* Iniquities,

are

are known by their Dress and Habit to be such; I mean Livery Servants, very few of whom are ever seen at the Lord's Table.

Many of these, it is to be lamented, are scandalously wicked and prophane, and are sometimes hardened in Wickedness, by the Example of those, who must one Day be accountable, in a great Measure, for their Misbehaviour. Oh that both might see their Folly and Danger, and repent and amend before it be too late! But let not such wicked Servants think themselves safe, by charging their Iniquities

upon others, by imitating any of a higher Rank, *Exod. xxiii, 2.* or following a Multitude to do Evil: Let them remember that God has given no Man Licence, much less laid any One under a Necessity, to Sin; that every one is bound to live in the Fear of God here, and must

Rom. xiv, 12. give an Account of himself to God hereafter; and that at the last great Day, the wicked, how great or little or mean soever they be, shall be sentenced

Mat. xxv, 46. to everlasting Fire, whilst the Righteous only shall be received into Life eternal.

But to the wicked and prophane Servants I do not here address myself directly: It is the sober and serious Part of them; those that appear to have some Sense of Religion, and Regard for their Souls, that I would prevail upon to come to the Lord's Supper: (And I would to God that all Servants, whether in Livery or otherwise, whether they are Male or Female, might have their Eyes open'd to discern what Obligations they are under to receive it often, and their Hearts awaken'd to consider the great Iniquity and Danger of a gross Neglect.) Is this a Duty incumbent only upon those of a higher Rank? Is it not the indispensable Duty of every Rank and Station? Is not every Christian bound to love and obey Jesus Christ, and to remember him in this holy Ordinance? Surely there is nothing required in it, nothing by Way of Preparation for it, that is above the Condition or Capacity of the meanest Servant†. Leisure cannot be wanting for this Duty;

† If any Servant should here plead, that he does not receive the Sacrament because he is poor, and cannot give as he would at the Offertory; I would inform him that the Alms collected at the Sacrament, are Matter not of Necessity, but of Free-Gift; and every one is to give only according to his Ability, and at he is disposed in his Heart. The poor Widow's two Mites were preferred to the richest Oblations of the Wealthy. And he that has nothing at all to give, is invited freely to partake of these spiritual Blessings without Money and without Price.

for

for the whole Day is consecrated for Devotion when they are expected to perform it. And I need not add any Thing to what has been said above, about the Time to be employed in Preparation. Many of those to whom I now speak have too much upon their Hands, and it would be a double Advantage to them to have some of it employed to religious Purposes: But they who have least Time to spare, if they have any Sense of Religion, I hope make a Conscience of worshiping God daily in Secret by themselves, before they *lie down*, and *when they rise up*; Deut. xi, 19. and by rising a little sooner, or only a little later lying down to Rest, they may redeem Time enough from their Sleep to enlarge their Devotions, to exercise and improve divine Graces in their Souls, and thereby prepare themselves, in the best Manner, for a worthy Approach to the Lord's Table. They may likewise, amidst their Business, lift up their Hearts to God in devout Ejaculations: And they must especially bear in Mind, that by their Fidelity and Diligence in the lawful Service of their Masters, and the daily constant Discharge of the Duty of their Station, they are always *doing Service to the Lord, and not to Men only*, and that they who in this Manner *serve the Lord Christ*; will Eph. vi, 7. Col. iii, 24. be habitually prepared for all religious Duties, and will be always accepted of God, and approved of Men: Whereas, it would be Unfaithfulness to Man, and displeasing in the Sight of God, were they to pass that Time in Retirement and Devotion, which they ought to employ in the Work of their Calling.---But perhaps some of the well-disposed of this Class may say, "That they would gladly lay hold of the Opportunities they have of receiving the holy Sacrament; if the Masters and Mistresses they serve would but give them Leave, and countenance and encourage them in doing so." To such Servants I say, beware of the unreasonable and unwarrantable *Fear of Man*: Be afraid of offending God; *let him be your Fear, and let him be your Dread*:---Never let the Fear of Man Isa. viii, 13. lead you to neglect or transgress the Duty which you owe to God *. If your Masters don't begin with you, and admonish

* But as a truly conscientious Servant would always contrive to serve his Master which is in Heaven, in the Way that is the least inconvenient to his earthly one: So

monish you of your Duty, take Courage to speak to them, and ask their Leave, where that may be necessary. Don't say you are asham'd: Consider whether you have not more Boldness in lesser Matters, and whether it does not become you to have more Courage and Resolution where your greatest Interest is concerned? Be humble, and modest, and obliging, and depend upon it you will give no Offence by such a Freedom as this. But I must beg Leave to add a Word to the Masters themselves: And I cannot but wish, that even those who appear to regard their Duty in other Points, would take this Matter into Consideration. I need not tell them, that every Master of a Family must be in some Measure answerable for the religious Behaviour of his Family: He is to watch over, and instruct, and admonish, and reprove his Children and Servants; He is to worship God with them in his Family, and to allow and require them to worship God also in secret by themselves, and in the publick Congregation, and particularly at the Lord's Table. If Masters discharg'd their Duty faithfully, in taking this Care of their Servants, I persuade myself we should not hear so many Complaints of their Misbehaviour. But if they who should instruct and direct them better, neglect their Charge; much more if they become Examples of Lewdness and Profaneness; what Wonder is it if such uninstructed uncultivated Souls are easily captivated, and *led away with divers Lusts*, to commit Iniquity *with Greediness*? One would think that Masters, for their own Interest and Security, if they look'd no farther, should take a little more care of their Servants: And the shocking Instances we have had of Robbery and Murder, committed by Servants †, should awaken Masters to consider the Necessity of instilling some good Principles into their Servants, and to endeavour, all the Ways they are able, to plant

2 Tim. iii. 6.
Eph. iv. 19.

when his Attendance is indispensibly required at home, during the usual Time of Divine Service, he may, in this great Town, have an Opportunity to receive the Sacrament early on *Sunday Morning* at some or other of the Churches where it is administer'd; as at the Chapel Royal at *St James's*, *St James's Church*, *Whitehall Chapel*; or in the City, at *St Anne's Aldersgate*, *St Mary le Bow*, or *St Michael's Crooked-Lane*.--And what I say here of the Sacrament, may be equally applied to the publick Prayers and Sermons; since in this Town we have them at different Churches, before the usual Hour in the Morning, and after that in the Evening.

† Particularly one a very few Years ago, and another but of Yesterday, in this Town.

the

the Fear of God in their Hearts, and a firm Belief of a Judgment to come, which may engage them to *refrain from every evil Way, and to keep a Conscience void of Offence towards God and towards Man.* Pfal. cxix, 101
Acts xxiv, 16.

Those Masters and Mistresses who have any Sense of Religion themselves, must especially see the Necessity of such a Conduct; and will be pleas'd to encourage and improve all the good Inclinations they can discover in their Servants: And they will excuse me, if I intreat and beseech them to consider the Bashfulness and Backwardness of Servants in these Matters, and to condescend to be their Monitors, and to convince and persuade them to discharge their Duty therein as they ought to do: And if they would call them together daily, and more especially on the Lord's Day, to join in Family Prayer, reading the Scriptures, and religious Conversation; the happy Effects of their Endeavours would quickly be perceived in the greater Fidelity and Diligence, the more humble, modest, peaceable Behaviour of their Servants.

To finish this Chapter, which perhaps is already too long: Those who *have drunk Iniquity like Water*, and Job xv, 16. at last are come to themselves, and sincerely resolve to lead a new Life, I would advise, to think seriously of the Obligations they are under to come to the Lord's Table. They need not fear to *eat unworthily*, though *their Backslidings* have been many, and they still groan under many Imperfections. God, who sees their Hearts, will, by his Grace in the Use of this Sacrament, help their Infirmities, and enable them to conquer their Sins, and live in *Righteousness and true Holiness*; and this leads me Ephes. 4, 24. naturally to speak of the Advantages of a worthy Reception of the holy Elements, which are the Subject of the following and last Chapter.



C H A P. IV.

Of the Advantages of a worthy Reception of the Lord's Supper.

AMONG the pressing Motives which engage us to come to the Lord's Table, there is One which was just hinted at in the IId Chapter, arising from our own Interest, on account of the great Advantages which accrue to us from a due Observance of this Duty; and I have left it purposely to this last Chapter, as being very proper to finish this Treatise; In which I shall have an Opportunity further to enforce the Reasons which lie upon all to frequent that blessed Ordinance. I do allow that the Obligation would be very sufficiently binding, was there even no Advantage discoverable from its Observance; since it is prescribed by that God on whom we continually depend, and *who has poured* Psal. lxxviii, 19. *so many Benefits upon us*; but yet it must be allowed that this Motive is a very powerful, a very engaging one to prompt us to Obedience; and that being consider'd, we must be not only very ungrateful to our Saviour, but also cruel to our own Souls, not to comply with his affectionate Commands. Now the Advantages will soon appear, if we consider the natural Tendency of the Duty itself, and the special Graces which God has annexed to it.

As to the first; there is a very visible Connexion betwixt the Eucharist, and the Practice of every Christian Duty; for in meditating upon Jesus Christ, we meditate upon the most excellent Person that ever was, in whom every Grace and Virtue that can adorn the Mind and Life of Man shone with the most unsullied Lustre †. The greatest Heroes who shine in History, * even the most illustrious Saints whose Memories are justly had in Honour, shewed that they were Men of like Passions

with

† See Dr Walter Jones's Sermons, p. 59.

* It is amazing to think that human Reason should so far degenerate, as to institute Feasts and Sacrifices in Honour to such Heroes and Gods, as were hardly distinguish'd

with us †, and their best Actions favoured always of the Weakness and Infirmary of human Nature; but in Jesus Christ we see nothing but the most consummate Holiness, without the least Imperfection: Surely then a sedate solemn Commemoration ‡ of this bright Exemplar of all moral and divine Virtues, of this great *Preacher of Righteousness*, cannot but have a mighty Influence to advance that universal Holiness which he taught, and so effectually recommended by his own Practice.

2 Pet. ii, 5.

For, can we contemplate (as we do in this holy Ordinance) *the Breadth, and Length, and Depth, and Height of the Love of Christ*, which induced him to *give himself a Ransom for all*, without being filled with the most affectionate Gratitude for that unconceivable Love; without resolving to live no longer to ourselves, but to him who *has done these great Things for us, whereof we rejoice*; and to say with St Paul, *I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*? ----- In this Sacrament we see the Lord of Glory *humbling himself*, and *taking on him the Form of a Servant*; and can *Servants*, notwithstanding this great Pattern of Humility, murmur, and be uneasy at their low Condition in the World? Can any of us cherish any Thoughts of Pride or Vanity, which are so unsuitable to a frail Creature, to a most miserable Sinner*? Can we behold

Eph. iii, 18.

1 Tim. ii, 6.

Gal. ii, 20.

Phil. ii, 7, 8.

for any Thing but infamous Actions; whereby, instead of encouraging Virtue, the Heathen contributed much to establish and authorize Vice, being led to the Imitation of those vicious Deities to whom they paid their Worship.----If the Philosophers thought more rationally, they took Care to hide the Result of their Enquiries from the Vulgar, who yet were equally concerned to be set right in a Matter of the most extraordinary Importance.

The Words of St *Austin* to this Purpose are remarkable: "Nihil Homines tam in-
" sociabiles reddit Vitæ Perversitate, quam illorum Deorum imitatio, quales descri-
" buntur & commendantur Litteris eorum. Denique illi doctissimi Viri qui Rem-
" publicam, Civitatemque terrenam qualis eis esse debere videbatur, magis domesticis
" Disputationibus requirebant vel etiam describebant, quam publicis Actionibus in-
" stituebant atque formabant, egregios atque laudabiles, quos putabant Homines
" potius, quam Deos suos imitando proponebant erudiendæ Indoli Juventutis," *Au-*

gustin. Epist. ccii, p. 172, Ed. Paris. 1555.

† Acts xiv, 15.

‡ See Broughton's Answer to Tindal, p. 16.

* See Serm. de Werenfels, p. 110.

the surprising Charity of our blessed Saviour, without being
 2 Cor. vi, 12, *enlarged in our Bowels* towards his poor Members,
 13.

without renouncing all Hatred, Malice, and Revenge; without resolving to love, from henceforth, the whole Race of Mankind, even our bitterest Enemies? Can we see Innocence itself suffer the bitterest Torments with so much Patience and Resignation, without a firm Resolution to bear, and that too without murmuring, those Misfortunes and Disappointments which God is pleased to send us*, and which fall short of what we have richly deserved? Can we think on the horrible Torments which our Sins have caused to the Son of God, without a great Abhorrence against all Sin? Can we call to Mind that Christ died for our Sins

Rom. vi, 10. *once*, that thro' Faith, Repentance, and Newness of Life, we might not die for ever, without resolving to do all in our Power *to live soberly, righteously, and godly in this present World*; without using all our Endeavours to perform every Condition necessary to qualify us for this mighty Blessing†? In short, there

* If this were a proper Place, it might easily be made appear, that there is not so much Difference in the general Account of the Misery and Happiness of human Life, as the World imagines: We are apt, by our Follies and our Vices, to multiply our Sorrows, and *disquiet ourselves in vain*; to overlook our Blessings, and repine at our Afflictions, and envy the Prosperity of other Men: And yet, how few are there that would be willing to exchange their *whole* State and Condition with that of others? And how very unreasonable, at the same Time, to desire to be delivered from *all* the Evils which belong to our own Estate, and to have *all* the Good belonging to others transplanted in their Room, without any Mixture of Evil?

† That is, in my Apprehension, the true State of Christian Justification. There has been of late Years revived several Niceties upon this Subject, which seem to me to be but a Dispute about Words. The Advocates for these revived Notions pretend, that Faith is the only Condition of Justification; but then, after all their Windings and Turnings, they are at last forced to allow, that it must be such a Faith as is productive of good Works. Now whether Faith be taken in the *complex* View in which St Paul uses the Word in his Epistles, as comprehending therein what we are to believe and practice; or whether we divide the Idea, as St James has done, into Belief and Obedience; it comes to the same Thing: Since the Merits of Christ are on all Sides allowed to be the meritorious Cause of our Salvation, and the Belief and Obedience to the Precepts of the Gospel, the only Qualifications required. But for my Part, I am against using the Expression of *being justified by Faith only*; not because it is incapable of a sound Sense, but because common People are apt to overlook the necessary Distinctions; and because it may be, and has actually been, greatly abused by those who would gladly separate the Belief of the Gospel from that universal Obedience which it requires.----Our Divines indeed, it must be confessed, used this Kind of Language in the Beginning of the Reformation: But the *Romish* Religion having exalted the Merit of good Works to such an overgrown Size, as to build the Abuse of Indulgencies thereon, there was more than common Occasion to shew the Erroneousness of such Doctrines, and to take off all high Opinions of our best Performances; since, after all, *we are but unprofitable Servants*. Yet the Reformers took

Care,

there is no Part of our Saviour's Life and Actions, which does not afford us some excellent Motive to the Regulating of our Conversation ; and there is no Part of his Life and Actions but may and ought to be remembered by us at the holy Sacrament.---So that this Sacrament, in itself, has a very natural Tendency to make us grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ ; and therefore we have abundant Reason to praise the great Shepherd and Bishop of our Souls, for establishing in his Church so excellent a Means to make us wise unto Salvation, thro' Faith which is in Christ Jesus. 2 Pet. iii, 18.
1 Pet. ii, 25.
2 Tim. iii, 15.

We could, no doubt, have remembered our compassionate Saviour without any exterior Signs, and every good Christian does it upon other Occasions than when he is to partake of the Sacrament: But, beside that it is not for us, who are but of Yesterday, and know nothing, to prescribe to the Divine Wisdom, it is certain, by the Experience of all Ages, that without this Help we could not do it so usefully, so effectually. Such is the Nature of our Frame, that a sensible Memorial makes a deeper and more lasting Impression upon us than a mere historical Narration of Facts to be remembered.---The Mind

Care, at the same Time, to guard their Expressions against any ill Use which might be made of them, as we may see in the following Extract, taken from the *Necessary Doctrine of any Christen Man*, printed so early as 1543.

-----" It is manifest that Faythe....is the perfect Faythe of a true Christen Man, and conteyneth the Obedience to the hole Doctrine and Religion of Christ. And thus is Faythe taken of Sainte Paul, and in other Places of Scripture, where it is saide, that we be justified by Faythe. In which Places Men may not thynke that we be justified by Faythe, as it is a severall Virtue, separated from Hope and Charity, Fear of God and Repentaunce, but by it is ment Faythe, neither onely ne alone, but with the foresaid Vertues coupled together, conteyning....the Obedience to the hole Doctrine and Religion of Christ.----Altho' Goddis Promyses in Christ be immutable, yet he maketh them not to us but with Condition ; so that his Promyse standinge, we may yet sayl of the Promyse, because we keepe not our Promyse. And therefore, if we assuredly reckken upon the State of our Felicitie, as grounded upon Goddis Promyse, and do not therewith remember, that no Man shall be crowned, unless he lawfully fight, we shall triumph before the Victorie, and so looke in vayne for that which is not otherwise promysed, but under a Condition," P. 2, 3. See Church's farther Remarks on Wesley's Journal, passim.

I find an Extract in Archbishop Tillotson's third Sermon on Tit. iii, 8, from a Treatise published at the Beginning of our Reformation, in Relation to this Subject, and to the same Purpose. He does not mention from whom he had it ; but I guess (for I have not seen the Book) that it is taken from the *Institution of a Christian Man*, printed A. D. 1537.

of Man, in this present State, is so strongly and so constantly affected with the Impressions of sensible Objects, which perpetually surround it, that it can very difficultly conceive of Things spiritual purely and abstractedly by them-

Wisd. iv, 15. *themselves: (The corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind, that misseth on many Things.)* And therefore our

Psal. ciii, 14. Saviour, knowing whereof we are made, has been pleased, in Compassion to human Weakness, which is less capable of such abstract Contemplations, to institute such Symbols or Representations of what he has done and suffered for us, as might best conduce to the spiritual Ends he designed in this Sacrament *. Beside, a transitory, cursory, and occasional Meditation can never have that Weight and Influence which will be the Consequence of a solemn Act of Religion, instituted by an express Command for that very Purpose. By this Service God has admirably provided for the Bulk of Mankind, that they may be constantly and visibly reminded of what it so much concerns them to know and attend to: This Ordinance is to the Illiterate instead of Books, and answers the Purpose better than the best Monitors without it could do. In a Word, it serves more or less to fix the Attention upon what it is to be feared they would otherwise intirely forget; or, however, which they would be apt but seldom and slightly to think of.

We cannot then doubt, but a worthy Reception of this holy Sacrament is attended with singular Advantages, especially if we consider further, that in all the Instances wherein God has laid his Commands upon us, we may, from the Obedience we yield to them, promise to ourselves great Blessings and Rewards from the great Author of them. Infinitely happy in himself, he stands in no Need of the Worship of such

frail Creatures as we are: *Our Goodness extendeth not to him: He is the same Yesterday, to Day, and for ever,* and is not capable of receiving any Ad-

dition to, or Diminution from, his Happiness; nor is it to be imagined a Man may be profitable unto
Job xxii, 2. *God, as he that is wise may be profitable to himself;* and therefore all the Worship, all the Obedience he re-

* Clarke's Sermons, Vol. I, p. 349, 40. Edit.

quires of us must be enjoined for our Good. But this holds in no Instance more than in this of the Sacrament; and this naturally leads me to the special Graces which God has annexed to this Duty.----And indeed, if Jesus Christ be *present* † with his Grace and holy Spirit *in the Midst of two or three that are gathered together* in his Name, can we doubt in the least whether he be present, in a very particular Manner, *in the Midst of those who celebrate this holy Feast, this most solemn Part* of

Mat. xviii, 20.

† The Church of England has wisely forbore to use the Term *real Presence* in all the Books that are set forth by her Authority. Tho' this Term has been often used by Divines, and may be still safely used among Scholars, yet methinks it ought not commonly to be so, lest the People, too apt to mistake figurative Expressions, should confound it with a *corporal and local Presence*, which has unhappily come to pass among Papists (tho' even some of their own Writers seem to dislike the Term, when in Effect they acknowledge the Thing. See *Lettres Provinciales de Pascal, La. xvi.*) Those of our Authors who have used it, understand simply thereby, that Jesus Christ is present by his Grace and by his Spirit, to convey the Advantages of his Death to the Faithful; but that his *real Presence* is not confined to the Elements abstractedly considered, it extends to the whole Service of Prayers, Praises, and Thanksgivings, as well as eating and drinking these sacred Elements: Or, as the judicious Mr Hooker expresses it, "The *real Presence* is not to be sought for in the Sacrament, but in the *worthy Receiver* of the Sacrament." *B. 5, p. 232, Ed. 1723.* See Aldrich's *Reply to two Discourses*, p. 13; Laud against Fisher, p. 295.

The primitive Fathers, it must be confessed, spake magnificent Things of the Presence of Christ in this Sacrament; but they never went about to explain such a Presence, much less did they extend it to Transubstantiation; a Tenet unheard of till about the IXth Century: And indeed, the utmost that can be infer'd from their most pompous Expressions, is, that tho' the Elements of Bread and Wine be changed into the Body and Blood of Christ, yet they are not so in Nature and Substance, but only in Use and Efficacy. (See *Bp. Cofin's Hist. of Transubstantiation*, passim.) And indeed (let me here mention it by the Bye) the Expressions they make use of are such, as are utterly inconsistent with the Doctrine of the Church of Rome in this Particular: For they say, that the Eucharist is true Bread and real Wine; Bread which is broken, that nourishes the Body, which is converted into our Substance; Bread which is inanimate, that is consumed in the Celebration of the Sacrament, whose Substance remains: That this Bread and this Wine are the Signs, the Symbols, the Types, the Sacraments, the Figures, the Images, the Resemblances, and the Representation of the Body and Blood of Jesus Christ. ---- Farther; When they say the Sacrament is *Bread and Wine*, they never intimate that it is a figurative, improper, and equivocal Expression, and that it must not be taken according to the Letter; whereas when they call the Eucharist *the Body and Blood of Christ*, they give us sufficiently to understand that these Expressions are to be taken in a figurative Sense. See this abundantly proved in L'Arroque's *History of the Eucharist*. p. 224, Eng. Edit. Compare Burnet's *Relation of a Conference*, Part 2, p. 3, &c. Upon the Whole, it is very natural to explain (according to the common Rule of Interpretation) such Passages of the Fathers as appear figurative or hyperbolic by those that are plain and obvious; whereas the Romanists are oblig'd to give a forced and unnatural Meaning to their easiest and plainest Declarations; and which, after all their Refinements, can in no Sense be consistent with the Doctrine of Transubstantiation. ---- Let me add, that these holy Men (who surely cannot be accused of Irreverence towards the blessed Sacrament) never mention that any Adoration was due to the consecrated Elements, neither do we hear of any that was paid thereto, till the dark

of all religious Worship? *in the Midst* of those who according to his Will publickly acknowledge the infinite Price and Efficacy of his Death? who imprint it in their Minds in the most lively Manner; who bless their Redeemer with the whole Church, in a solemn Ordinance which he himself has appointed; who, by Virtue of his meritorious Death, plead with Confidence to be *reconciled to God*?

2 Cor. v, 20.

What Service can we perform that can be more acceptable to him? Can God refuse his Grace to him that faithfully and devoutly asks it in this sacred Rite? It is at the holy Table that God pours upon us his choicest Blessings; where, in short, he makes us Partakers of all the Benefits of Christ's Death; for, says the Apostle, *the Cup of Blessing*

1 Cor. x, 16. *which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?* * The Effect of which, worthily

dark Ages of the Church: So far from it, that, on some Occasions, they used to make Poultices of them, to mix the Wine with their Ink, nay to burn the Remains of the Elements after the Celebration of the Eucharist, and other Practices, which (how unmeet soever they may now appear) must needs be highly impious and barbarous, had they believed Transubstantiation to be the Doctrine of the Gospel. See Spinks on Transubstantiation, p. 60, &c. ---- Abp. Wake's Disc. of the Real Presence, and of the Adoration of the Host, p. 30, &c; also Réponse (de Claude) aux deux Traités intitulés, la Perpétuité, &c, p. 83; Réflexions anc. & nouv. sur l'Euchar. p. 101; Abp. Usher's Answer.... to a Jesuit, p. 45; Anatomie de la Messe, p. 167.

This would be the Place to mention the 6th Chapter of St John, if I thought as some learned Commentators, as well Protestants as Papists, have done, that it is to be understood of the Eucharist. I cannot come into their Opinion, nor into that of others, who suppose that our Saviour speaks here of the Necessity of believing in him, for more Reasons than need be mentioned here: I'll only add, that the Universality of the Expressions, used affirmatively and negatively, totally destroy these Interpretations, and seem naturally to lead to that which is true in its utmost Extent; which is, that our Saviour's Design in this very figurative Discourse, was to shew that all those who shall finally share in the Merits of his Death (which is called *eating his Flesh and drinking his Blood*) shall be safe; and all that shall not have a Part therein shall be lost. Vid. Augustin. de Doctr. Christ. Lib. III, Cap. xvi, p. 52, Vol. III, Ed. Bened. Cranmer on the Sacrament, p. 22; Waterland's Review, p. 136---196.

* The Apostle's View in this Discourse was to dissuade the Corinthians from the Crime of Idolatry, to which they were much addicted, by eating in the Pagan Temples of Meats offered to Idols: In order thereto he compares together the Eucharist and these idolatrous Feasts; and he takes it for granted, that from both sprang some spiritual Effects, some extraordinary supernatural Influences; but as each was diametrically opposed to the other in its Origin, and in its Design, it must likewise be so in its Effects; one being the *Communion of the Body and Blood of Christ*, i. e., a Partaking of the Merits of his Death; the other a *Participation of the Table of Devils*, a Communication with these infernal Spirits, and an open Profession of expected Succours from them. And it naturally followed that there was a manifest Contradiction in the Corinthians Practice in being Partakers of both Rites; since in one they made Profession to hope for Helps to destroy the Devil's Kingdom, and in the other they submitted themselves to be his Vassals, and contributed, as much as in them lay, to restore his Empire.

worthily received, can be no less than the Forgiveness of our Sins, and all the other Fruits of his Passion †, especially the powerful Assistance of the Holy Spirit *: So that in the frequent devout Use of this holy Rite, our Souls shall be “strengthened and refreshed by the Body and Blood of Christ, as

It is to be observed, that the Apostle does not here undertake to *prove* that the Eucharist is a Communication of the Advantages arising from Christ's Death; he takes it for granted in this Place; and it is from this *Postulatum*, which he supposes acknowledg'd by all, that he draws his Conclusion against the idolatrous Practices of the *Corinthians*. ---- In other Parts of his Writings he uses the same Term, which we translate sometimes by *Communion*, and sometimes by *Fellowship*, to express a *joint Participation of somewhat with real and beneficial Effects*. 1 Cor. i, 9. 2 Cor. xiii, 14. Eph. iii, 9. Phil. ii, 1. See also 1 John i, 7.

† See Archbishop Potter on Church Government, p. 267.

* *We have been all made to drink into one Spirit*. 1 Cor. xii, 13. Our drinking of the Cup and eating the Bread; (St Paul expresses only one of them, but he includes both) is the Means which Christ has appointed for our Receiving the continual Influence of the Holy Spirit, by which the Union between Christ and his Members is preserved and maintained. ---- “Videtur Apostolus loqui de Poculo Mensæ Dominicæ (uti *Theophylactus* annotat) ex quo libenter hauriunt Gratiâ Spiritûs Sancti; sicut in “priori parte meminit Baptismi, per quem fideles Spiritum Sanctificationis accipiunt; “ut Mens Apostoli sit, omnes fideles, velut unius Corporis Membra, quemadmodum “Regenerationem habent per Baptismum, ita Nutritionem quoque communem --- per “Eucharistiæ Sacramentum.” Estius in *Loc*. See also Grot. Hammond, & Locke, in *Loc*. also Sharpe's *Sermons*, Vol. II, p. 102; Clagget's *Sermons*, Vol. I p. 261; Waterland's *Review*, p. 367; Warren's *Answer to the Plain Account*, Part III, p. 139.

“Dicam brevius, & forte rudiùs, sed apertius, Sacramentum sine salutis promissione “esse nunquam potest.” Calv. *Instit. Lib. iv, c. 17*. “There is no Favour, how “precious soever, but this Sacrament bestows; all the Graces which may be coveted “are the Fruits of Christ's Death. In receiving the Sacrament we partake in Christ's “Death; and therefore we are in the Right to expect Possession of all the Graces, “and all the glorious Treasures, which are inseparable from that Death and that “Sacrament.” Bafnage's *Commun. sainte*, p. 83. All Christians (the Socinians only excepted) agree in this: So that we may say that this is a Matter of infallible Certainty, since those who differ among themselves, and from us in very many material Particulars relating to this Sacrament, yet unitedly agree, that being duly received, it is a Participation of the Merits of Christ's Death. See the learned and excellent Hooker, p. 241.

The Judgments of God insisted on the *Corinthians*, for their unworthy Receiving, may very fairly furnish us with another Argument to confirm what we have said above; for, according to the Gradation that is to be observed in the Mercy of God in the Gospel (that it not only holds a Proportion with his Justice, but rejoiceth over it, James ii, 13) we may well conclude that the good Effects upon the worthy receiving of it are equal, if not superior, to the bad Effects upon the unworthy receiving of it; and that the Nourishment which the Types, the Bread and Wine, give to the Body, are answered in the Effects that the Thing signified by them has upon the Soul; which thereby acquires a new Degree of Force and Holiness. For it implies a Contradiction to suppose that God would have exposed the *Corinthians* to a certain Danger in one Case, if that Danger had not been counter-banced by proportionable Rewards on the other. See Burnet on the *Articles*, p. 289.

St Ignatius, speaking of the Bread in the Eucharist, says, that it “is the Medicine “of Immortality; our Antidote that we should not die, but live for ever in Christ “Jesus.” [*Epist. to the Ephes.*] Accordingly it was the Custom in the primitive Church to send the Eucharist to dying Christians, which they called by the Name of *Viaticum*, to be a Preparative and Provision in their Passage from this to the other World.

our

“our Bodies are by the Bread and Wine:” We shall go from Strength to Strength in the Paths of Holiness. This *Viaticum* will help us to go on courageously in our Journey thro’ this *Vale of Tears*; will fill us with all Joy and Peace in believing, and make us abound in Hope, thro’ the Power of the Holy Ghost; and carry us safe into the Regions of Immortality. What urgent Motives then are wanting to engage us to partake of this holy Feast with Eagerness and Joy? Was even our Saviour’s Authority, who has enjoin’d it; was even the Sense of Gratitude for what he has suffered for us not capable to move us, yet our own Interest (which never fails to guide us in Things temporal, should prompt us to it. Are there any of us that are hard put to it, either thro’ the prevailing Infirmities of our Natures, or those that our evil Customs have brought upon us? Are there any of us that want Strength or Courage to grapple with our spiritual Enemies, or to resist those Temptations that daily make Assaults upon us in our Way of Living? Why here we may have an effectual Remedy. By coming frequently, and conscientiously, and devoutly, to this Feast of God, we may gain such Refreshment, such Support, such Strength and Power, as will enable us to go thro’ our Work chearfully and successfully, such Succours as will not fail, if we faithfully make use of them, to vanquish all our spiritual Adversaries; such Comfort and Peace of Mind, as will make our Lives tolerably easy under all the Difficulties, and Troubles, and Calamities of this miserable World. Here the lowest and wretchedest of Mortals may perceive, that they are not forsaken for their Poverty and Affliction, but are as dear to Christ as if they were ever so highly advanced in worldly Wealth and Honours: Here they may comfortably reflect, that the Blood of Christ was shed for the meanest Beggar, as well as for the greatest Monarch, and that no Man shall be rejected for his outward Condition, but only for his Misbehaviour in that Station wherein Providence has placed him. Jesus Christ, who for our Sakes became poor, that we thro’ his Poverty might be made rich, has told us, that in the World we shall have Tribulation, but has bid us, notwithstanding, be of good Cheer, because he has overcome the World. He will cheer

Psal. lxxxiv, 7.

Rom. xv, 13.

2 Cor. viii, 9.

John xvi, 33:

us in this holy Ordinance, and has left it as a sure Pledge that he will come again at the End of the World, to receive us into that Glory, which he is gone before to prepare for us. We should comfort our selves with the Thoughts of that blessed Time, when we shall eat and drink with him in his Kingdom; when we shall be admitted unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels; to the general Assembly and Church of the First Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant.

So that in neglecting this Sacrament, we neglect our own Interest and Happiness, we forsake our own Mercies, and judge ourselves unworthy of all the Blessings of the Gospel, and deprive ourselves of one of the best Means and Advantages of conveying and confirming these Blessings to us. In vain do we bemoan the Decay of our Graces, and our slow Progress and Improvement in Christianity, whilst we wilfully despise the Means of our Growth in Goodness: Well do we deserve that God should send Leanness into our Souls, and make them to consume and pine away in perpetual Doubting and Trouble, if when God himself doth spread so bountiful a Table for us, and set before us the Bread of Life, we will not come and feed upon it with Joy and Thankfulness.

What Happiness can we covet after, equal to that which God imparts in admitting us to his holy Table? If a King was to invite us to his Table, we should think ourselves greatly honoured by such an Invitation, and take especial Care that nothing should hinder us from accepting of it, and keep us back from such a mighty Honour. With how much greater Reason should we be earnest and zealous when we are invited to the Royal Banquet of the Lord of Lords and King of Kings, to feed there in a spiritual Manner on the Body and Blood of our Saviour †, and to be there treated as his Friends and Companions!

† As the Jews, after they had offered to God in the Temple their Peace-Offerings, did eat a Part in his Presence, whereby they were admitted as his Guests, and reconciled to him: So in the same Analogy, the Eucharist is a Banquet, where the Faithful feed on Christ crucified; not, indeed, on his real Body and Blood, but on the Sym-

I may add, that there are no Services in the Christian Religion that give our Souls more refined Pleasures and Satisfaction, and make them mount in brighter Flames of Gratitude and Praise than this, nay, none like it: 'Tis here that *our Hearts burn within us*, and that our Thoughts burst into a pure Flame of Devotion[†], and Love, and Thankfulness, for the Benefits confer'd on us thro' Christ: It is here that we find more especially the Truth of *David's Aphorism, a joyful and pleasant Thing it is to be thankful*, and that we drink as it were of the River of God's Pleasures.

Luke xxiv, 32.

Psal. cxlvii, 1.

Psal. xxxvii, 8.

But here I am conscious it may be objected, that we see every Day that many who receive the Sacrament, are not, however, the more exact in their Conversation. Would to God there was no Foundation for such an Objection; and it is a Subject for good Christians to mourn over, when they see how many who stile themselves Christians live unworthy *of the Vocation wherewith they are called*, notwithstanding the Means of Grace which are afforded *them to return from the Power of Satan to God*. But is it the Fault of the Institution? Is it not rather intirely their own, if they be not the better? If we come not to it

hols which he has constituted in their Stead: God is the Master of the Feast, and there he looks on us as his Children, as reconciled to him. *We enter into his Banqueting-House, and his Banner over us is Love.* Cant. ii, 4.

† See *Snape's Sermons*, Vol. III, p. 139.

I speak here of that soft calm Satisfaction which every good Man feels more or less in the conscientious Discharge of his Duty, and of *this* Duty in particular above all others. And I may appeal to the Experience of all faithful Christians, whether in the Performance of it they do not find a Pleasure infinitely superior to all earthly Enjoyments, and a Peace within their own Breasts *which the World cannot give*. For I do not mean, by what I have said above, those Transports of Joy, even to Extasy, which are only constitutional, and which some enthusiastical Persons have felt, (or at least have given out that they have felt) in the Exercise of the grossest Superstition, and which many of the same Complexion have experienced likewise in the best Religion, who yet have been Persons of none of the best Morals, but rather wholly devoid of the spiritual Life. It is sometimes possible, indeed, that God Almighty may, for Encouragement of young Beginners in Religion, give them extraordinary Tastes of the Pleasures that are to be had in it, as he has sometimes done to Persons exposed to very great Trials and Dangers for the Sake of their Virtue, which was in some Measure the Case of *David*, and especially that of *St Paul*, who was caught up to the third Heaven, 2 Cor. xii, 4. But as we have at present no certain Mark in these sensible Joys themselves to distinguish what really comes from the Spirit of God, from what may be the natural Effect only of a sanguine and lively Constitution, we may say, in general, that the best and leas equivocal Evidence we can have of a sincere Piety, is to be formed from the vigorous and uninterrupted Efforts we make to obey the Will of God in all Things, and not from Transports and Extasies, which come upon us we know not why or wherefore. See *this Matter excellently handled by Abp. Sharpe, Vol. III. p. 53.*

with

with a View to satisfy our Obligations towards Jesus Christ, but rather upon a Principle of pure Decorum, and out of Form and Custom; or upon secular and worldly Views, on Account of some temporal Advantage†, or to preserve a good Reputation in the World; is it any Wonder that we make no spiritual Improvement? that it does not further our Progress in Grace and Holiness? It is in this Duty, as in that of Prayer: God has no doubt annex'd Blessings to it; but then he requires that we should be in a proper Frame of Mind to be Partakers of them; for we may *ask and yet not receive*‡; and what is intended as a salutary Medicine, may, by a wrong Application, be turned into Poison. For I desire the Reader always to carry in his Mind, that when I speak of the Advantages arising from a Partaking of the sacred Elements, I look not on this as a Duty separate from the rest, but as carrying along with it a general Disposition to perform all the Christian Duties without Exception*. But how deplorable
foever

† As for Example: When any Man receives the Sacrament merely to qualify him for a Place: I say *merely*; for no doubt a Man may receive with equal Devotion when he has obtain'd a Place, as at any other Time. The Law (which enjoins this as the best Evidence a Man can give of his hearty Approbation of our happy Constitution in Church and State) does suppose that the Person comes with due Dispositions; otherwise, by the Rubrick (before the Communion Office, which is Part of the Law of the Land) the Curate is oblig'd to repel him, as well as any other.----And it is well worth observing, that though in the *Test-Act* there is a Clause to oblige the Courts of Law to administer the Oaths and receive the Declaration, yet there is no Clause to direct the Clergy to administer the Sacrament to any Person, tho' possess'd of the highest Post: So that this Matter stands, without the least Alteration, as it did before the Act was made. See Occasional Writer, No. IX. printed for J. Roberts, 1736.]

‡ James iv. 3.----An Heathen very smartly ridicules the foolish Manner in which the People in his Time used to pray to their Gods.----“*Quis unquam, venit in Templum, & Votum fecit si ad Eloquentiam pervenisset? Quis, si Philosophiæ Fontem attigisset? Ac ne bonam quidem (Mentem, aut bonam) Valetudinem petunt. Sed statim, antequam Limen Capitolii tangunt, alius Donum promittit, si propinquum Divitem extulerit; alius si Thesaurum effoderit; alius si ad trecenties H. S. Salvus perveniret.*”

* “It has been thought somewhat strange, by those who have imbib'd wrong Notions of the Case, that all *Christian Privileges* should be supposed to follow a *single Duty*, when they really belong to the *whole System* of Duties. But when it is considered, that these Privileges are never annex'd to this *single Duty*, in any other View, or upon any other Supposition, but as it virtually carries in it, or in the Idea of a *worthy Reception*, *all Duty*, the main Difficulty will vanish; for, it may be still true, that those Christian Privileges go along with the *whole System* of Duties, and with nothing short of it. We never do annex all Christian Privileges to this single Duty, but as this Duty is conceived, for the Time being, to *contain* all the rest, for that we take to be implied in receiving *worthily*.----Let the same Objection be urged in a very common Case of *Oaths* to a Government, or of *Subscription* to Articles, to which many *State Privileges* and *Church Privileges* are ordinarily annex'd: What, may some say, shall all those Privileges be given merely for the La-
bour

soever be this Abuse, into which Men fall thro' the Perverseness of their Hearts, it is not less true that this holy Institution, consider'd in itself, has a natural Tendency to make

Men much more *holy in all their Conversation*,
2 Pet. iii., 17. than they could be without it. And further,

there is just Cause to think that many are too severe in the Censures they pass upon the Conduct and Behaviour of other Men: A small Indiscretion, an inadvertent Speech, a passionate Expression, often passes in the World, thro' want of an equitable Construction (and due Allowance to human Frailty) for a grievous Crime; and if none but those that are perfectly irreprehensible might be admitted to the holy Communion, we might then well cry out, *Lord, who shall abide*

in thy Tabernacle, who shall dwell upon thy holy Hill?
Psalms xv, 1. Indeed, the *Table of the Lord* would be soon without Guests. There have been some, among our learned Divines †, who have thought that the Sacrament has been of some Advantage, even to the greatest Sinners (tho' they will be accountable that they did not make a better Use of it;) and indeed we may say, that if Men can still be wicked with such Restraints to their Irregularities, how much worse, in all probability, would they be, if they were not curb'd by such Engagements?

And surely it is very hard for Men to come to so solemn an Ordinance without some Kind of religious Awe upon their

“ hour of repeating an Oath, or writing a Name? No certainly: The outward Work
 “ is the least and the lowest Part of what the Privileges are intended for, if it be any
 “ Part at all, in a strict Sense: The Privileges are intended for Persons so swearing,
 “ or so subscribing, upon a Presumption that such Oath carries in it all dutiful Allegi-
 “ ance to the Sovereign, and that such Subscription carries in it all Conformity in Faith
 “ and Doctrine to the Church establish'd. Of the like Nature and Use are our Sacra-
 “ mental Ties and Covenants: They are supposed, when worthily performed, to
 “ carry in them all dutiful Allegiance to God, and a firm Attachment to Christ; a
 “ Stipulation of a good Conscience, and, in a Word, universal Righteousness, both as
 “ to Faith and Manners: All which is solemnly enter'd into for the present, and sti-
 “ pulated for the future, by every sincere and devout Communicant.-----Therefore
 “ in annexing all Gospel Privileges to worthy receiving, we do not annex them to one
 “ Duty only, but to all, contain'd as it were, or summ'd up (by the Supposition) in
 “ that one. All the Mistake and Misconception which some run into on this Head,
 “ appears to be owing to their abstracting the outward Work from the inward Worthi-
 “ ness supposed to go along with it; and then calling That a single Duty, which, at
 “ best, is but the Shell of Duty in itself, and which, in some Circumstances (as
 “ when separate from a good Heart) is no Duty at all, but a grievous Sin; a Con-
 “ tempt offered to the Body and Blood of Christ, and highly provoking to Almighty
 “ God.”---Waterland's Review, p. 23.

† Tillotson, Vol. III, p. 175. See also Smithies's Unworthy Non-Communicant, p. 43.

Spirits,

Spirits, and without some good Thoughts and Resolutions, at least for the present. If a Man that lives in any known Wickedness does, before he receives the Sacrament, seriously humble himself for his Sins, and sincerely repent of them, begging God's Grace and Assistance against them, and after receiving it does continue for some Time in these good Resolutions, tho' after a while he may possibly relapse into the same Sins again; This is some Kind of Restraint to a wicked Life; and these good Moods and Fits of Repentance and Reformation, are much better than a constant and uninterrupted Course of Sin: Even this *Righteousness, which is but as the Morning Cloud, and the early Dew which so soon passeth away*, is better than none. And I Hosea iv, 4. am apt to think that the long Space that is commonly put between each Communion, helps not a little towards the rendering our Performance of this Duty less effectual. We forget the pious Resolutions which we have made; the Affairs of the World take up our Time; Temptations assault us, and all the Impressions which were made upon our Minds at the last Sacrament, imperceptibly wear out before the next: Whereas if we came often to the Lord's Table, one Communion would be an excellent Preparative for another. Our Engagements to fight against the World, the Flesh, and the Devil, would be thereby continually renew'd and enforced; and surely we could hardly forget the strict Covenant we entered into the last Sunday, when we are to repeat it the next.---Was a strong Temptation to come in our Way, we could not easily yield to it.---When we think that we are bound, by this most solemn Tie, to our Saviour, to be his faithful Soldiers, and to fight all his Enemies, we could not so much as hearken to any Thing that has the least, the most distant Tendency, to withdraw us from the Obedience which we owe to him, and which we acknowledge so publicly, so frequently, so solemnly, before God and before Men.

CONCLUSION.

If such Considerations as I have all along used will not prevail upon Men to lay aside their trifling Excuses for the Neglect of so great a Duty, it remains that we lament their Blindness, and offer up our most earnest Prayers to God to

open their Eyes, that they may see what is their true Interest, and hasten to partake of this holy Sacrament with all the Reverence that is due to it. I am sure, that if People were but sensible of the great Advantage they might reap by it, they would need no other Motive to persuade them to frequent it as often as they can. For we should soon find, as many have done already by Experience, that this is the Means appointed by our blessed Redeemer, whereby to communicate himself, and all the Merits of his precious Death and Passion, to us, for the Pardon of all our Sins,

and for the Purging *our Conscience from dead*
 Heb. ix, 14.. *Works to serve the living God*: So that by apply-

ing ourselves constantly unto him, we may receive abundant Supplies of Grace and Power from him, to live in his Faith and Fear all our Days: And thus by conversing frequently with him at his holy Table upon Earth, we shall be fitly prepared and qualified for the most intimate Union and Communion with him, and the everlasting Enjoyment of him *in the Kingdom of Heaven*: Where all our sincere and faithful however imperfect Acts of Righteousness and Devotion, shall be amply and abundantly rewarded; where we shall be rewarded in proportion to the Improvements we have made; and where every Grace and Virtue shall have its distinguishing Crown of Glory.

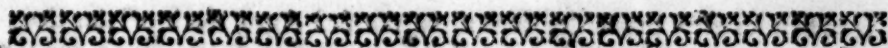




A D D E N D A.

P. 3. l. 6. at the Word *Covenant*, add this Note following.

The Words *Covenant* and *Testament* are applicable to the Christian Dispensation considered under different Views ; for that Dispensation being of a mixed and compound Nature, may be indifferently and promiscuously called a *fæderal Testament*, or a *testamentary Covenant*. But in this Place, I am apt to think that the Original Διαθήκη is better rendered *Covenant* than *Testament*, not only because such appears to be the constant Sense of it in the *Septuagint*, and likewise in the New Testament, (excepting perhaps *Heb.* ix, 16, 17. tho' it be translated *Testament* in other Places ;) but also because the *Old Dispensation* to which the *New* is opposed, had nothing in it of the Nature of a *Testament*, since no *Death of the Testator* intervened, but was purely a reciprocal *Covenant* or *Stipulation* between God and his People the *Jews* ; wherein he on his Part promised them certain Blessings, and they on their Part engaged to perform the Conditions required of them. See *Hammond on the New Testament*, p. 1, 2. *Nouv. Testament de l'Enfant*, Tom 1. p. 144. *Waterland on the Eucharist*, p. 437.



In the third Chapter, of the preceding *Essay*, I have explained 1 Cor. xi. according to the common Interpretation of Commentators, as relating both to the *Agapæ* (or Love-Feasts) and to the Sacrament of the Lord's Supper : But the Difficulty with which this Interpretation is attended, and which I hinted at p. 22. has, since the foregoing Sheets were printed off, inclined me to doubt, whether the Apostle had any View at all to the *Agapæ*, and is not rather to be understood intirely and only of the Holy Eucharist :

For, first, it is by no Means certain that these Feasts were so early in Use at *Corinth* ; or that they are meant in those Passages, where some

have suppos'd them to be understood, in the Epistles of St Peter, St James and St Jude. See *Whitby* in Loc.

But, secondly, supposing they were then really instituted, it is very uncertain whether they were celebrated just at the Time of the Eucharist. It plainly appears from *Pliny*, (who wrote at the Beginning of the second Century) that the Sacrament and Love-Feasts were celebrated at different Times: *Adfirmabant autem [Christiani], hanc fuisse Summam vel Culpæ suæ, vel Erroris, quod essent soliti, stato Die, ante Lucem convenire, Carmemq; Christo, quasi Deo dicere secum invicem: Seq; Sacramento non in Scelus aliquod obstringere, sed ne Furta, ne Latrocinia, ne Adulteria committerent, ne Fidem fallerent, ne Deposita appellati abnegarent*: (All this must certainly be meant of the Eucharist: What follows plainly relates to the *Agapæ* :) *Quibus peractis, Morem sibi discedendi fuisse, rursusq; coeundi ad capiendum Cibus, promiscuum tamen & innoxium.* Ep. 97. L. x. — *Justin Martyr* who wrote soon after, says Nothing of the *Agapæ*, when he is giving a full Account of the Eucharist, and other sacred Rites of the Christians in his Time. And *Tertullian*, in the Passage before cited, p. 21. giving an Account of the Love-Feasts, says not a Word of the Lord's Supper: From these Authors therefore, a very reasonable Presumption does arise, that they were not joined both together, at one and the same Time. And so little is this Matter ascertained, that it is a Dispute to this Day among those that supposed them to be joined together, whether the Eucharist preceded, or succeeded the Love-Feasts.

I know it has been thought, that the Apostle must speak of the Love-Feasts in the first Part of this Passage, since it is not to be supposed, that the *Corinthians* could so far forget the Design and End of the holy Communion (which in other Words is a joint-partaking) as to eat and drink separately, without waiting for the whole Assembly: But there is no more Reason to wonder at this, than at their other Irregularities: And some of these were so flagrant and abominable, that they had brought down the immediate Judgments of God.

It is besides very probable, that as in the first Ages, such of the Communicants as were able, did themselves provide Bread and Wine for the Lord's Supper; so it is generally agreed that they made Use of a larger Quantity of the sacred Elements than we do at present; and from a frugal Meal, the *Corinthians* might imperceptibly run into a full Repast, accompanied even with some Degree of Intemperance.

I am apt to think that the 21 and 22 Verses of this Chapter ought to be read in a Parenthesis, whereby the Connexion and Reasoning of the Apostle will appear much plainer.

I shall only add, That whether this Interpretation, or that in the foregoing Essay be the true one, as I will not be presumptory, so neither is it very material in itself; for the Arguments I have used there, will equally hold upon either Interpretation.

By some Oversight, the following Note was omitted in its Place : It is a Reference to the Word *Calling*, p. 49.

It is worth observing, that the Duty of receiving the Sacrament, is enjoined on all Ranks, *High and Low, Rich and Poor, one with another*; and therefore our blessed Lord who enjoins the strict Observation of it upon all, must be supposed to require such Preparation for it only, as is consistent with all Stations of Life; and consequently, nothing that is above the Condition, or Capacity of the meanest Person. And as we have abundant Reason to believe that our Saviour intended it for a Part of ordinary Christian Worship, (See p. 18.) so we must needs conclude that he will ever approve such Kind of Preparation, as is respectively suitable to the various Ranks and Conditions of Men.

I find myself mistaken in the Conjecture I made at the Bottom of p. 55. that Archbishop *Tillotson* had taken the Passage there referr'd to, from *the Institution of a Christian Man*; for having lately had an Opportunity of seeing that Book, I could find no such Passage. The Article concerning *Faythe*, where we might expect to find it, is not there at all, but was first inserted, in *the necessary Doctrine and Erudition*: And therefore it is plain, that the Archbishop had an Eye to the last mentioned Treatise, taking only the Import of the Passage, and expressing it in Language better adapted to the Pulpit.

I have p. 87. according to the common Opinion mentioned our Saviour's being only three Hours upon the Cross; but Mr. *Pilkington* has very lately made it appear, that our Lord's Continuance thereon, was probably full four Hours, namely, from eleven in the Morning to three in the Afternoon. See *Evangelical History and Harmony*, in the Notes p. 59. compare p. 88, 89.

The Reader is desired to correct the following Errors, and to excuse any others he may meet with ; which either have escap'd the Author's Observation, or were thought too insignificant to be particularly mentioned in this Place.

E R R A T A.

PAGE 4, Line 1, read *a* ; l. 21, r. *break* ; l. 25, r. *did* ; p. 5. l. 1. r. *could be no more than the Presfiguration of it* ; p. 7. Notes, l. 6, r. *various* ; p. 10. l. 23, dele *the* ; p. 13. l. 17, r. *at* ; Notes, l. 1, r. *would* ; l. 9, r. *Banquetings* ; p. 18, l. 20, dele *at* ; l. 21, dele *as well* ; p. 19. l. 3, r. *the one* ; p. 21. l. 7, r. *Feasts* ; p. 23. Notes, l. 3, r. *seems* ; p. 26. l. 17, r. *did* ; p. 29. Notes, l. 6, r. 18 ; p. 30. l. 9, r. *as it* ; p. 37. l. 9, r. *so it* ; l. 31, dele *daily* ; p. 39. l. 14, r. *He* ; p. 43. l. 10, dele *whatsoever* ; ib. r. *but what* ; p. 44. Notes, l. 3 and 4, r. *to* ; p. 47. Notes, l. 8, r. *Compensation* ; p. 48. Notes, l. 4, r. *as* ; p. 54. Notes, l. 7, r. *Time is it* ; l. 11, r. *have* ; l. 20, for *only*, r. *indispensable* ; p. 56. l. 26, r. *holy* ; p. 58. Notes, l. 32, r. *the one* ; p. 62. l. 23, dele *and less equivocal* ; p. 63. Notes, l. 19, r. *pervenerit* ; p. 75. l. 18, r. *Irreverence* ; p. 80. l. 9, r. *to* ; p. 87. l. 27, for *they*, r. *he* ; p. 92. l. 36, for *bring*, r. *keep* ; p. 95. l. 37, r. *Teacher acted not like the Pharisees of old, who sued to bind* ; p. 116, l. 13, for *changing*, r. *reading*.

PRAYERS,

P R A Y E R S,
T H A N K S G I V I N G S,
A N D
M E D I T A T I O N S,

To assist the Devout Christian in his
Preparation for, and Attendance at

T H E
L O R D ' s S U P P E R .

By a GENTLEMAN of Clapham, in Surry.

The T H I R D E D I T I O N .

*I will wash mine Hands in Innocency, so will I compass thine Altar;
O Lord. Psal. xxvi, 6.*

O taste and see that the Lord is good. Psal. xxxiv, 8.

*O send out thy Light and thy Truth; let them lead me, let them bring me
unto thy holy Hill, and to thy Tabernacles. Then will I go unto the Altar
of God, unto God my exceeding Joy; yea, upon the Harp will I praise
thee, O God, my God. Psal. xliii, 3, 4.*

L O N D O N :

Printed in the Year M.DCC.XLVIII.

REV. A. Y. R. S.

MAKES-GLVING

AND

EDITATION

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

THE

ORDER

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

to edit the Rev. O. G. in his

fo
T
ra
th
T
fo
w
L

C
to
G
F
br
O
G
fo
bi

C
T
te
ou
w



ADVERTISEMENT.

TH E Lord's Supper being ordained for the special "Re-
 "membrance of the Death of Christ, and of the Bene-
 "fits which we receive thereby; * " I have endeavoured, in the
 following Devotions, to instill those Sentiments of Love and
 Thankfulness which do powerfully flow from that Commemo-
 ration. I would not by any Means be understood to prescribe
 these Devotions as absolutely necessary to all Persons, and every
 Time they receive the holy Sacrament, since I only intend them
 for Helps to those who are not already better provided, and
 which they may use in whole, or in part, according to their
 Liking and Leisure.

But whether the Reader will make use of this, or any other
 Collection, let me put him in Mind, that our Prayers are not
 to be run over carelessly, and, as it were, for Form Sake (which,
 God knows, too many of us do) but with Reverence, and in the
 Fear of that tremendous Majesty before whom we stand,
 bringing into Captivity every Thought to the
 Obedience of Christ; remembering always that 2 Cor. x, 5.
 God does not bear us for our much speaking, but Matth. vi, 7.
 for the devout Affections with which we offer up our Prayers to
 him.

I have interwoven as many Scripture Phrases, as in the
 Course of my Reading I could find applicable to my Purpose.
 There is a peculiar Energy in the Language of the holy Wri-
 ters, which is wonderfully proper to heighten Devotion, with-
 out which the most elegant Form appears to very great Disad-
 vantage †.

I have

* Church Catechism.

† ---- It happens very well that the Hebrew Idioms run into the English
 Tongue with a particular Grace and Beauty: Our Language has receiv'd innume-
 rable Elegancies and Improvements from that Infusion of Hebraisms, which are de-
 rived to it out of the Poetical [I will add, and other] Passages in holy Writ: They
 give a Force and Energy to our Expressions, warm and animate our Language, and
 convey our Thoughts in more ardent and intense Phrases, than any that are to be
 met with in our own Tongue. There is something so pathetick in this Kind of
 Diction, that it often sets the Mind in a Flame, and makes our Hearts burn within

ADVERTISEMENT.

I have carefully avoided all rapturous and extatick Expressions, which can suit only few Persons, and have endeavoured to express myself in such a Manner as may suit a young Beginner in Religion, as well as a greater Proficient; but yet, as it is impossible to provide absolutely for all Persons (considering the Variety of their Tempers, Inclinations, Circumstances, &c.) I beg the Reader will first carefully read the Whole over, and alter where he thinks necessary, before he uses any Part to assist his Devotion; that when he comes to pour his Prayers to God, his Fervency may not be evaporated in examining the Justness of a Petition, or stopp'd in adjusting it to his particular Case.

May the blessed God, that heareth Prayer, prosper my weak Endeavours to his Glory, and the Good of Souls. Amen.

Psal. lxxv, 2.

us. How cold and dead doth a Prayer appear, that is compos'd in the most elegant and polite Forms of Speech which are natural to our Tongue, when it is not heighten'd by that Solemnity of Phrase which may be drawn from the sacred Writings? It has been said, by some of the Ancients, that if the Gods were to converse with Men, they would certainly speak in *Plato's* Stile; but, I think, we may say with Justice, that when Mortals converse with their Creator, they cannot do it in so proper a Stile as that of the holy Scriptures.

Spectator, Vol. VI. N. 405.



PRAYERS,

**PRAYERS, THANKSGIVINGS, and
MEDITATIONS,**

To assist the Devout Christian in his Prepara-
tion for, and Attendance at the LORD'S
SUPPER.

*Let the Words of my Mouth, and the Meditation of
my Heart, be always acceptable in thy* Psal. xix, 14,
*Sight, O Lord, my Strength and my Re- 15.
deemer.*

C O L L E C T.

Almighty God, unto whom all Hearts be open, all De-
sires known, and from whom no Secrets are hid,
cleanse the Thoughts of our Hearts by the Inspiration
of thy holy Spirit, that we may perfectly love thee, and
worthily magnify thy holy Name, through Christ our Lord.
Amen.

Communion Office.

*A Prayer to God, that he would be pleased to assist us in our
Preparation to receive the blessed Sacrament.*

I Prostrate myself before thee, my most gracious God and
merciful Father, in an humble Acknowledgment of my
Unworthiness, and Insufficiency of myself, for any Thing
that is good. I know, O Lord, that *without* thee
I can do nothing, and therefore do humbly im- John xv, 5.
plore thy gracious Assistance and Acceptance of my Endea-
vours to prepare myself for the worthy Receiving of the holy
Sacrament of the Body and Blood of thy dear Son.

Stir up, I beseech thee, such pious Affections and Dispo-
sitions in my Soul, and fill my Mind with such holy Medita-
tions, as are suitable to this important Occasion: Grant me
such a Sense of my Sins, and of the Sufferings of my blessed
Saviour for them, as may affect my Heart with a deep Sor-

row for my Sins, and an eternal Hatred and Displeasure against them; and may effectually engage me to love and live to him who has *loved* me at so dear a Rate, as
 Rev. i, 5. *to wash me from my Sins in his own Blood.*

I cannot but acknowledge, Lord, with Shame and *Confusion of Face*, that I have often negligently absented myself from thy holy Table; that I have often partook of it with Coldness and Indevotion; and that I have highly deserv'd to be for ever depriv'd of this most admirable Help which thou hast afforded to Men, to advance them in

the Paths of Piety: Yet, O God, *thy Mercy*, which always *rejoiceth against Judgment*, is not yet exhausted: Thou hast hitherto spared me, *accord-*

Psal. li, 1.

ing to the Multitude of thy tender Mercies: Thou ceaseft not to *draw* me unto thee *with the Cords of*

Hof. xl, 4.

a Man, with Bands of Love; and thou still vouchsafest to *lead me to Repentance, by the Riches*

Rom. ii, 4.

of thy Goodness, and Forbearance, and long-suffering: — Sensibly affected with thy merciful and un-

Heb. x, 7.

merited Indulgence, I will now come to do thy

Will, O God. I earnestly desire to make a better Use for the Future of thy kind Invitation: I desire to present myself at thy Table, with all the Devotion that I am capable of; and I rejoice beforehand that the Time of celebrating the

Memory of *my Redemption draweth nigh*, when I shall have the Opportunity to bless and thank thee,

Luke xxi, 28.

from the inmost Recesses of my Heart, for the inestimable Benefits which accrue to us from the Death of Christ. How happy should I think myself, was but my Gratitude in some Measure equal to the Greatness of thy Love! O grant that the repeated and precious Proofs thou givest me of thy wonderful Goodness, may have their due Weight upon me, and induce me to give up myself to thy Service, walking before thee in *Holiness and Righteousness all the Days of*

Luke i, 75.

my Life. O God, which workest in me *to will,*

Phil. ii, 13.

work also to do of thy good Pleasure, through Je-

sus Christ our Lord. *Amen.*

Here follows a particular Enumeration of SINS against God, our Neighbour, and our Selves, for the easier Examination of

of our Lives; very proper to be used frequently, especially on Fridays and other Days of Fasting, and before the Sacrament. Taken out of Mr Kettlewell's Help to worthy communicating.

S I N S against G O D, are

Atheism, denying Providence, Blasphemy, Superstition, Idolatry, Witchcraft, Foolishness or gross Ignorance of our Duty; Unbelief; hating God; want of Zeal; distrusting him; not praying to him; Unthankfulness; Discontent in our present Condition, or repining at his Ordering; Fearlessness, or venturing on any Thing, tho' we know it will offend him; Common Swearing; Perjury; Propbaneness; Disobedience.

S I N S against our B R E T H R E N A T L A R G E, which are Sins of

Injustice, as Murther; False-witness; Slander, i. e, defaming them with false Things; Lying; Unfaithfulness, or Breach of Promise; Theft; Oppression, i. e, wronging one that cannot cope in Contention; Extortion, or depressing in bargaining; Circumvention, or going beyond our Brethren. Uncharitableness, as Wickedness, i. e, a Delight in doing Mischief, and making Work for others; despising and hating them that are good; giving Scandal to weak Brethren, i. e, laying in their Way an Occasion of Sin; Envy, rejoicing in Evil; Uncharitableness in Alms; suffering false Stains to stick upon others, when it is in our Power to vindicate them; Evil-speaking, or divulging any Ill we hear or know of them; Censoriousness, i. e, a Proneness to blame and condemn them; Backbiting; Whispering; Railing; upbraiding them with our Kindness; reproaching them with their own Faults; mocking them for their Infirmities; Difficulty of Access; affronting them; Uncourteousness; Uncondescension; Unhospitableness towards Strangers; Surlinefs, Malignity, or putting the worst Sense on what is said or done by others; Unquietness; Unthankfulness; Anger; Variance; Bitterness; Clamour; Hatred and Malice; Implacableness, or Difficulty in being appeased after any Offences; Revenge, or returning Ill for Ill; Cursing Enemies; Hastiness and Rigour in exacting Punishments. Discord, as Unpeaceableness, Emulation, or provoking one another;

ther; *Pragmaticalness*, or being Busy-bodies; *Tale-bearing*; *not satisfying for Injuries*; *Contentiousness*; *Division and Faction*; *Heresy*; *Schism*; *Tumult*.

SINS against our BRETHREN in PARTICULAR RELATIONS,

SINS against SOVEREIGN PRINCES; as

Dishonour; *Irreverence*; *speaking evil of Dignities*; *refusing Tribute and Taxes*; *Traitorousness*; *neglecting to pray for them*; *Disobedience to them*; *Resistance and Rebellion*.

SINS against BISHOPS and MINISTERS; as

Dishonour of them, especially for their *Work's Sake*; *Irreverence*; *not providing for them*; *Sacrilege*, or taking away either by Force or Fraud those just Dues which were given to God for their Support; *not praying for them*; *Disobedience*.

SINS of MARRIED PERSONS; as

Unconcernedness in each other's Condition; *not bearing each other's Infirmities*; *provoking each other*; *Estrangedness*; *Unfaithfulness to the Bed*; *publishing each other's Faults*; *not praying for each other*; *Jealousy*,

Of the HUSBAND against the WIFE; as

Not maintaining her with convenient Supplies; *not protecting her from outward Annoyances*; *Imperiousness*, or a harsh and magisterial Exercise of Commands; *Uncompliance with her reasonable Desires*, and *Uncondescension to her pitiable Weakness*.

Of the WIFE against the HUSBAND; as

Dishonour in inward Esteem and Opinions; *Irreverence in outward Carriage*; *Unobservance*, in not forecasting to do what may please him; *Disobedience to his just Commands*; *casting off his Yoke*, or *Unsubjection*.

SINS of PARENTS and CHILDREN; as

Want of natural Affection; *not praying for each other*; *Imprecation*.

Of the PARENTS against the CHILDREN; as

Not providing for them; *irreligious and evil Education*; *provoking them to Anger* by imperious Harshness and needless Severity in governing; [*giving a bad Example*.]

Of

Heads of Self-Examination.

75

Of the CHILDREN against the PARENTS ; as

Dis honour in their Minds ; Irreverence in their Behaviour ; being ashamed of them ; mocking them ; speaking Evil of them ; stealing from them ; Disobedience to their lawful Commands ; Contumacy, or casting off Subjection to them.

SINS of BROTHERS and SISTERS ; as

Want of natural Affection ; not providing for our Brethren ; not praying for them ; praying against them.

SINS of MASTERS against their SERVANTS ;

As not maintaining them ; not catechizing or instructing them ; unequal Government, or Injustice shewn in requiring unlawful, Wantonness in requiring superfluous, and Rigour in requiring unmerciful Things of them ; immoderate Threatening ; Imperiousness, or contemptuous haughty Treatment of them ; defrauding ; or keeping back the Wages of the Hireling.

Of SERVANTS against their MASTERS ;

As Dis honour ; Irreverence ; publishing or aggravating their Master's Faults ; not clearing, when they can, his injured Reputation ; Unfaithfulness in what he trusts them with, shewn either by their Wastefulness, i. e. spending it for their Pleasure, or by Negligence or Purloining, i. e. diverting it to their own Profit and secret Enrichment ; Disobedience ; Non-observance ; answering again ; [Lying ; Carelessness ;] Slothfulness ; Eye-Service ; Resistance ; not praying for him ; praying against him.

SINS against Our SELVES, are

Pride, i. e. too high a Conceit of our Selves, and Contempt of others ; Arrogance, i. e. assuming too much to our Selves, in setting off our own Praise ; Vain Glory, i. e. intemperate Affectation of the Praise of others ; Ambition, i. e. a restless Pursuit of Honour and great Places ; Haughtiness, in contemptuous scornful Carriage ; Imperiousness, i. e. a lordly Way of Behaviour, in commanding Men no Way subject to us ; Worldliness, i. e. an over-eager Care of worldly Things ; Gluttony ; Voluptuousness ; Drunkenness ; Revelling ; Incontinence ; Lasciviousness ; filthy or obscene Jestings ; Uncleaness ; Sodomy ; Effeminateness ; Adultery ; Fornication ; Incest ; Rape ; Covetousness, i. e. Unsatisfiedness with our own, and an impatient Desire of more, or of what belongs

to others; *refusing the Cross, i. e.*; deserting a Duty to avoid it; *Idleness*; *Sensuality, i. e.*, an industrious Care to satisfy our bodily Senses; *Carnality, i. e.*, Subjection to our fleshly Lusts and Appetites.

To all which, add these other Sins, which are peculiarly so among Christians, *viz. The Neglect of Baptism*, and *absenting from [or unworthily receiving] the Lord's Supper*; and *want of Faith in Christ as our Mediator*.

A penitent Confession of Sins, with an humble Supplication for Mercy and Forgiveness.

Hab. i. 13.

MOST gracious and merciful God, who art of purer Eyes than to behold Evil, and canst not look on Iniquity, I desire to humble my Soul before thee, in a deep Sense of my own Vileness and Unworthiness, by Reason of the many Sins and Provocations which I have been guilty of against thy divine Majesty, by Thought, Word, and Deed.

Psal. cxliii. 2.

Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified.---If I would contend with thee, I could not

Job ix. 3.

answer thee one of a thousand.---If thou, Lord, shouldst mark Iniquities, O Lord, who shall stand?

Pf. cxxx. 3, 4.

But there is Mercy with thee, that thou mayest be feared. Have Mercy upon me, O Lord, according to thy loving Kindness; according unto the Multi-

Pf. li. 1.

tude of thy tender Mercies, blot out my Transgressions. Forgive, O Lord, all the Sins and Follies of my Life, which have been many and great; and which I do now with Shame and Sorrow confess and bewail before thee. Pardon, O my God, my manifold Neglects and Omissions, and my light and careless Performance of the Duties of Religion, without due Affection and Attention of Mind; pardon me that I have not served thee with that Purity of Intention, with that Sincerity of Heart, with that Fervency of Spirit, with that Zeal for thy Glory, with that Care, and Diligence, and Constancy, that I ought.

Forgive, O Lord, my Sins of Ignorance and Infirmary, which are more than can be numbered; but especially all my Transgressions of thy holy and righteous Laws, which are in any

any measure voluntary and wilful, the Impurity of my Heart and Thoughts, all irregular Appetites and Passions, and every sinful and wicked Practice of what Nature and Kind soever. More particularly I do with great Shame and Confusion of Face, confess and lament before thee, from whom nothing is hid, that I have grievously offended ---- [*Here name the Particulars.*] These my Transgressions, with many more which I cannot remember and reckon up before thee, *are all in thy Sight, O Lord, and my most secret Sins in the Light of thy Countenance.* When I look back upon the Errors and Miscarriages of my past Life, and consider with myself what I have done, and what I have left undone, *my Flesh trembleth for fear of thee, and I am afraid of thy Judgments. I am ashamed, O my God, and blush to lift up mine Eyes to thee, my God. I have sinned, what shall I do unto thee, O thou Preserver of Men? Lord, I am vile, what shall I answer thee: I abhor myself, and repent in Dust and Ashes.*

Psal. xc, 8.

Pf. cxix, 120.

Ezra ix, 6.

Job vii, 20.

Ibid. ix, 3.

Ibid. xlii, 6.

Every Time I recollect the low Condition to which our blessed Lord was reduced; the long and cruel Sufferings he underwent for our Sakes; I therein clearly see to what a Degree Sin is odious in thy Sight; and that if thou hadst treated me according to the Rigour of thy Justice, instead of having an Opportunity of celebrating the *Salvation of God*, I might have been now bewailing my miserable Condition in that dismal Place where *there is weeping and wailing and gnashing of Teeth; where the Worm dieth not, and the Fire is not quenched.* But, O Lord, *thou art gracious, and full of Compassion*, and I have found, by repeated Experience, that *thy tender Mercies are over all thy Works.* O let me no longer abuse thy paternal Goodness, nor turn thy Grace into *Lasciviousness*, as I have too often done. *Create in me a clean Heart, O God, and renew a right Spirit within me.* Give me that *Repentance unto Salvation not to be repented of*, which may be in some Measure proportion'd to the Greatness and Number of my Offences; and grant that no Consideration

Exod. xiv. 13.

Matth. viii, 12.

Mark ix, 44.

Psal. cxlv. 8.

Ibid. ver. 9.

Jude 4.

Psal. li, 10.

2 Cor. vii, 10.

ration whatever may be able to draw me into Sin, since my Saviour has been contented to bear such painful Sufferings, in order to redeem me from the Dominion of it.

And now, O Lord, in humble Confidence of thy great Mercy and Goodness to all that are truly penitent, and sincerely resolve to do better, I most humbly implore the Grace and Assistance of thy holy Spirit, to enable me to become every Day better, to reform whatever has been amiss in the Temper and Disposition of my Mind, or in any of the Actions of my Life. Grant me the Wisdom and Understanding to know my Duty, and the Heart and Will to do it: Confirm me, O Lord, in these holy Resolutions to amend my Life according to thy holy Word, and to endeavour daily to increase in Holiness and Virtue; to add one Degree of

Grace and Virtue to another, *till I come unto a perfect Man in Christ Jesus*: All which I humbly beg for the Sake of the same Jesus Christ thy Son, our Saviour and Redeemer. *Amen.*

A Prayer for the Grace of Thankfulness.

Almighty God, who of thy tender Mercy didst give thy only Son to suffer Death upon the Cross for our Redemption, I humbly beseech thee to make me thoroughly sensible of, and give me the most unfeigned Gratitude for, this most precious Gift. O grant that I may always remember, but especially when I am at thy holy Table, with the most sincere and most lively Gratitude, this wonderful Mi-

racle of Mercy, *which passeth Knowledge*. O may I always be glad and rejoice in this thy Salvation; may my Heart always burn within me at the Thoughts of it.--Receive, O Lord, my sincere Thanks, and accept of my unfeigned Sorrow that they are so cold, and so disproportionate to the unmeasurable Favour which I commemorate. *Lord, what is Man, that thou*

hast been so mindful of him, and the Son of Man that thou hast so visited him?---O let my Mouth be filled with thy Praise, that I may speak of thy Goodness and of thy Glory all the Day long. Increase in me such due Sense of all thy Mercies, that all the Temptations of the World, the Flesh, and the Devil, may never be able to

quench

suitable to the Lord's Supper. 79

quench it; but that being enliven'd and quicken'd thereby,
I may press towards the Mark, for the Prize of Phil. iii. 14.
the high Calling of God in Christ Jesus: So that
 having frequently remember'd my Saviour at his holy Table,
 with all those pious and holy Affections he has so just a Claim
 to, he may, in his due Time, admit me to drink of this
 Cup *new in the Kingdom of God, among the Blef-* Mark xiv, 25.
sed who shall be called unto the Marriage Supper Apoc. xix, 9.
of the Lamb. Amen.

A Prayer for Charity.

“ **O** God, who hast taught us that all our Doings with-
 “ out Charity are nothing worth, send thy holy
 “ Ghost and pour into our Hearts that most excellent Gift,
 “ without which whosoever liveth is counted dead before
 “ thee.”—How unworthy should I be to appear at thy holy
 Table, and take of that Bread of Love, if I entertained any
 Sentiments of Hatred against any of my Brethren. O suf-
 fer me not, thou God of Love, to fall into a Fault so con-
 trary to the Spirit of the Gospel in general, and to the par-
 ticular End and Design of this blessed Ordinance! Let this
 new Communion rather contribute to *enlarge my* 2 Cor. vi, 11,
Bowels, towards all my Brethren, and even to- 12.
 wards my most inveterate Enemies, for whom, as well as for
 myself, Jesus Christ was contented to die: Root out of my
 Heart all Thoughts of Revenge against all those who despite-
 fully use and persecute me, *without any Offence or*
Fault of me, O Lord, and turn thou their Hearts: Psal. lix, 3.
 Grant that all of us, who are to be *Partakers of*
that one Bread, may put on, as the Elect of God, 1 Cor. x, 17.
Bowels of Mercy, Kindness, Humbleness of Mind, Meekness,
long suffering, forgiving one another, even as God,
for Christ's Sake, has forgiven us (leaving us an 1 Pet. ii, 21.
Example that we should follow his Steps.) And above all
Things let us put on Charity, which is the Bond of Col. iii, 12, 13.
Perfectness; and let the Peace of God rule in our
Hearts, to the which we are called in one Body. Amen.

A Prayer

A Prayer for the Morning we communicate, which may be added to our other Devotions.

[Here I would advise the Reader to *examine himself* according to the Form in the foregoing *Essay*, pag. 41.]

Prov. xvi, 1. **I** Come to thee, O my God (*from whom are the Preparations of the Heart, and the Dispositions of our Minds for thy Worship and Service*) to implore thy Grace and Assistance in the great Duty I am this Day to perform. Fit me, O Lord, by an hearty Gratitude for my Saviour, by a sincere Love towards my Brethren, by deep Contrition for my Sins, and by a sincere Resolution of a better Course, to approach thine Altar. Fill mine Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my disorderly Affections, and stir up my faint and cold Desires; so that nothing during this holy Action may take me off from that Reverence and Respect which I owe to thy divine Majesty, or that Attention which becomes the Celebration of these holy Mysteries. Let it be
Isa. xxv, 6. unto me a *Feast of fat Things, a Feast of Wine on the Lees, of fat Things full of Marrow, of Wine on the Lees well refined*: And grant that at thy holy Table my Weakness may be repaired, my evil Inclinations subdued, my Faith strengthened, my Gratitude enliven'd, my Hopes enlarged, my Charity increased, my Repentance confirmed, and my Pardon sealed; that so, what is begun here in Grace, may be consummated in Glory, thro' the Merits of Jesus Christ our blessed Saviour and Advocate. *Amen.*

D I R E C T I O N S.

WHEN the Sermon is ended, let us endeavour to compose our Thoughts, and raise our Affections to a devout Attendance on the succeeding Sacramental Service. The Numbers that depart out of the Church may suggest to us a melancholy Consideration upon the Neglect and Contempt that is thereby thrown upon the Ordinance of our Lord and Master. How unaccountable it is for the Disciples of Jesus Christ to think that he will be pleased with our hearing a Sermon (the least Part by much, if any Part at all, of Christian Worship) whilst we live in the habitual Neglect of this most solemn Act of our holy Religion!

When

suitable to the Lord's Supper. 81

When the Offertory begins, the devout Communicant may be profitably employed in short Meditations and Aspirations suitable to some of the Passages of Scripture then reading, especially such as at the Time present do most affect him: As for Example, Let your Light so shine before Men, &c. --- "Blessed Jesu! "thou art the Light of the World; --- O that the John viii, 12. "whole World were guided by that bright shi- Ibid v, 35. "ning Light.---Grant that I may ever follow the "Light of thy Doctrine and Example.---O that I may abo- "minate all Pride and vain Glory and Ostentation, and all "Thoughts of doing any thing, with even the most distant "View, to obtain the Praise of Men.---But may I never be "ashamed to be seen of Men, where publick Duties are requi- "red; wherever there may be Occasion to do good; where "my Example may be useful to others, and I may be instru- "mental in leading them to glorify our Father which is in "Heaven."

A Prayer at the Offering of our Alms.

LORD, *all Things come of thee, and of thine* 1 Chron, xxix. 14. *own do I give unto thee: I desire to honour* Prov. iii, 9. *the Lord with my Substance, and with every Part* Heb. xii, 17- *of my Encrease.* Lord, pardon all my sinful and vain Ex- 1 Cor. iv, 2. pences, and grant that for the future I may ever consider myself as a Steward of those good Things which thou hast given me. And O let me behave myself as one Deut. xxviii, 5. *that must give Account, and of whom it is requi-* AQs x. 4. *red that he be found faithful.* Grant that what I Matth. xxv, 40. dispose of to charitable Uses may be ever given with a right Intention and single Eye, with an open Hand and chearful Heart, in a due Proportion to my Substance and Fortune in the World.---And do thou bless my Basket and my Store, and bless me, Lord, in the temperate Use and prudent Enjoyment thereof.---Accept my Thanks and Praise that thou hast enabled me to relieve the Wants of others, and hast graciously inclined me so to do, and to give with a dutiful Regard to thee.---O that my Alms, and the Alms of all thy Servants here assembled, together with our Prayers, may come up for a Memorial before thee!-- O that the Lord may be pleased to accept of what we do for his Sake, and for the Relief of his poor Members, as done unto himself.--Blessed Jesu!

thcu

Mark xii, 42. thou didst not disdain the humble Offering of the poor Widow; nay, thou didst prefer it above all the costly Offerings of the Rich.---O purify our Hearts, and accept the Offerings of our Hands, not for any Worthiness in us or them, but for thy own Righteousness Sake, for *thou alone art worthy!*

Rev. xvi. 6.

DIRECTIONS.

The Exhortation and Sentences after the Absolution may be easily applied to a devotional Use, turning them into Prayers, if they be read (as the Bishop of Sodor and Man advises they should be) with great Deliberation, "that the People may have

"Time to reflect upon them,---and to apply them every one to

"the Comfort of his own Soul, and to prevent all unreasonable

"Fears and Doubts of God's gracious Pardon and Acceptance."

John iii, 16. *As for Example: So God loved the World, that he gave his only begotten Son, that all who believe in him should not perish, but have everlasting Life. --- "No*

"greater Evidence of thy Love, O Lord, can be desired

"than the Sacrifice of thy Son; O! qualify my Soul to receive the Benefit of it by a firm and immoveable Faith in

"the Merits of his Death; that I may escape those Punishments my Sins deserve, and obtain that Salvation thou hast

"graciously promised."---Or thus:---"I believe; Lord increase my Faith, that I may ever love and obey thee, who

"hadst such Love and Concern for me, to save me from

"perishing."

*After the Consecration.**

A Meditation on these Words: Do this in Remembrance of me.

AND is it likely, is it possible, O blessed Lord, that I should forget thee? Thee, so great a Benefactor to Mankind? Thee, so affectionate a Friend and Lover of Souls? Is it possible that I should ever forget thee; I, who receive all the Benefits of thine Agony and bloody Sweat, of thy Cross and Passion, of thy precious Death and Burial, of thy most glorious Resurrection and Ascension, and most prevalent Intercession? --- It is, alas, too possible; [my continual Transgressions too sadly publish it, and my present Stupidity and Indevotion do too evidently declare it!] Yet, praised be thy

* To be used, if Time permits, before you go to the Lord's Table,

thy Wisdom, who hast taken Care to bring thy *great Goodness* often to our Remembrance by the Pf. cvi. 7. Returns of this heavenly Feast; that Length of Time, which is the great Consumer of all Things, should not obliterate the Memory of thy wonderful Charity to us miserable Sinners. Thou still dost present thyself before us hanging upon the Cross, thy Body torn and rent with Wounds, and thy precious Blood gushing out plentifully from thy Side, to put us in Mind how much thou hast suffered for us; that thou who art not present to our Senses, mightest always be so to our Understanding.---Thus thou art *evidently set forth before our Eyes* as crucified among us. O that I Gal. iii. 1. could behold these lively Emblems with the same Affection with which I should have been moved, had I been a mournful Spectator of the dismal Tragedy itself!--When thou didst suffer, *the Rocks were rent* in sunder; and shall Matt. xxvii. 51. not the Consideration of these Sufferings be effectual to break my most stony and obdurate Heart?

II.

If those who out of an heroick Principle of Patriotism, have exposed themselves to all the Miseries, and Hardships, and Adversities of human Life, and have redeemed the Lives of Thousands with the generous Loss of their own, deserve to have their Names mentioned with Honour, and their Memories held dear by their Countrymen; surely thine, O blessed Jesus, *ought to be had in everlasting Remembrance?* Psal. cxii. 6. For how short are the greatest Services of the best Men, compared with the unspeakable Advantages we receive from thee? As much Difference as between Earth and Heaven; between a short Space of Time and the boundless Ocean of Eternity!--The greatest Heroes could only defend their Country from some temporal Evil, and perhaps suspend it for a while; nay, thro' the manifold Changes and Chances of this World, in a few Generations the Advantages arising therefrom quite vanish and disappear; but, O blessed Saviour, thou hast *wrought eternal Redemption for us*: The happier Effects of thy Death are always fresh, always prevailing; and are not limited to the Time of thy Sufferings, but extend to *all Generations*. Heb. ix. 12.

III.

III.

Blessed God, and Saviour of Mankind, what shall I render unto thee, for such mighty Love, for such inestimable Benefits as thou hast purchased for, and art ready to confer upon me? *What shall I say unto thee, O thou Pre-
Job vii, 20. server of Men, O thou Lover of Souls,* now that I am going to approach thy holy Table, there to commemorate this great Love of thine to us, and to partake of those invaluable Blessings, which by thy precious Blood-shedding thou hast obtained for us.---*How wonderful are
Psal. lvi, 4. thy Doings towards the Children of Men?* Thou wert pleased to be made miserable, that we might be made happy; *poor*, that we might be *enrich'd*!---Thou feltest the Smart, but we receive the Ease; Thou the Sufferings, but we the Mercy; Thou the Stripes, but we the Comfort; Thou the Thorns, but we shall have the Crown; Thou paidst the Price, but we get the Purchase. By thy Death we live! By thy Blood we are cleansed!---I lose myself in such a sweet and comfortable Meditation: *What shall I
Psal. cxvi, 12. render unto thee, my Lord, for all thy Benefits to-
Gen. xxxii, 10. wards me?---I am not worthy of the least of all thy Mercies.*

IV.

Worthy art thou, O blessed Jesus, to be obey'd in all that thou commandest us! *worthy art thou, for whose
Luke vii, 4. Sake we shall do this!*--When thy own bitter Agony was just approaching, thou wert even forgetful of thyself to think of us; and in the very *Night
1 Cor. xi, 23. wherein thou wast betrayed,* didst ordain this most powerful Means of Grace, these sacred Pledges of thy Love, to be the perpetual Food and Nourishment, the strengthening and refreshing of our Souls: Oh! how earnestly were thy Thoughts engag'd, how wert thou wholly taken up with this great and important Design; and therefore, waiting and wishing for that last Passover, when thou hadst formed that mighty Purpose of instituting this blessed Ordinance of thy holy Supper; and with the most affecting Tenderness of the strongest Love didst profess---*with
Luke xxii, 15. Desire---with the warmest Passion---have I desired
to eat this Passover with you before I suffer.* And after

after this could it ever have been expected from any of thy Followers, that they should have no Desire to partake of this holy Sacrament; that they should, in such Numbers, contrive to make *Excuse*, one going to his *Farm*, and another to his *Merchandize*! O let thy Earnestness and Zeal awaken our careless, carnal, worldly Hearts, to consider our Duty and Interest, in doing what thou dost command us, in *doing this in Remembrance of thee*.-----God grant we may remember ourselves, and be convinced that we are lost and ruined for ever if we do not remember thee.-----O Jesus! *thy Commands are not grievous*; they are full of Comfort and Delight; they are the straight and necessary Paths to everlasting Happiness; and this Command most delightful in itself, and most necessary to enable us to obey the rest.----Alas! it is not for thy Sake, but our own; it is for our Sake and for our Salvation that thou wouldst be remembered by us. *Our Goodness extendeth not to thee; nor can a Man be profitable to God*. Thou canst reap no Benefit, no Advantage, from such worthless Creatures, such despicable Worms, such sinful Wretches as we are.----Ah! *foolish and unwise*! how do we forsake and renounce our own Interest, and run head-long into Ruin and Perdition, when we forget, when we refuse to remember thee!---O ye rash and careless ones! *consider your Ways and be wise*; forget not him that calls upon you to remember him, on purpose to secure your Salvation; no longer fly from your highest Dignity, and Honour, and Happiness. *The Ox knoweth his Owner, and the Ass his Master's Crib*; but more stupid and insensible, more stubborn and ungrateful than either of them are those Men that *forget God their Saviour*, and will not, in this holy Sacrament, remember him, who in his Love, and in his Pity redeemed them!---Lord, if I do not remember thee, let my Tongue cleave to the Roof of my Mouth, and my Right Hand forget her Curing; let me have no Power or Faculty at all to rebel against thee, if I have none to remember and obey thee. O that I may remember thee at all Times, and that my Song may be always of the loving Kindness of the Lord, and

Luke xiv, 18.

John v, 3.

Psal. xvi, 2.

Job xxii, 2.

Deut. xxxii, 6.

Prov. vi, 6.

Isaiah i, 3.

Pf. cvi, 21.

If. lxiii, 9.

Pf. cxxxvii, 5, 6.

Pf. lxxxix, 1.

especially,

especially, according to thy Appointment, at thy holy Table!---O let me ever say, from the very Bottom of my Heart, and with all the Powers of my Soul, "Blest Jesu, thy

Cant. viii, 6. "Love was dearer than Life, and stronger than
Ibid. cxii, 6. "Death, and most worthy to be had in everlasting Remembrance!"

A Commemorative Meditation on our Saviour's Sufferings, which may be used during any vacant Time of the Service.

I Come to thee, most merciful Saviour, to testify the sincere Love and thankful Remembrance I cherish of thy most wonderful Charity towards me, and towards all Men.

I come to meditate on the tragical Circumstances of thy dismal Passion, that I may comprehend with all
Eph. iii, 18. *Saints what is the Breadth, and Length, and Depth, and Height of thy Love!* I remember that when thou wert in
Ph. ii, 6, 7. *the Form of God, thou madest thyself of no Reputation, and tookest on thee the Form of a Servant!* and that

instead of being treated as the Son of God, thou wast not treated with that common Humanity which is due to the least of the Sons of Men! Tho' thou wert Innocence itself, and

1 Pet. ii, 22. *didst no Sin, neither was guile found in thy Mouth,*
Isaiah liii, 3. *yet wast thou despised and rejected of Men!* Thy Vir-

tues were reckon'd as Crimes, and for thy Courtesy and Humility wast thou accounted a Glutton and a Wine-

Matth. ix, 19. *bibber, a Friend of Publicans and Sinners!*---Tho'

all the Prophecies concerning the Messias were fulfilled in thee, and all the Characters of Place, Time, and Person, did fully agree to what was foretold by the Prophets; tho' thy Doctrine was as becoming the Son of God to reveal, as the Sons of Men to receive; yet (O thou Truth itself) thou

Mat. xxvii, 63. *wast branded with the opprobrious Title of a De-*
Luke xxiii, 14. *ceiver and Perverter of the People!*---Tho' thy

Miracles loudly proclaimed the Truth of thy divine Mission, and were so publicly performed that their Reality could not be denied; yet, in order to take off the Force of that Evidence, thou wast accounted a Magician; and absurdly, as

Matth. xii, 24. *well as blasphemously, supposed to cast out Devils thro' Beelzebub the Prince of the Devils, (as if*

Ibid. ver. 26. *Satan could cast out Satan; as if the Devil could so mistake his Interest as to lend his Arms to destroy his own*

Kingdom!)

Kingdom!)---Thou camest *unto thine own, and*
thine own received thee not; to thy own Creatures, John i, 11.
 and they did not own and acknowledge their Maker! to
 thine own Kindred, and they esteemed thee not!---I remember
 that thy *Soul was sorrowful, even unto Death*, and
 that thou didst *sweat* (how terrible must be thine Mat. xxvi, 38.
Agony) *as it were great Drops of Blood*!---I re- Luke xxii, 44-
 member how thou wast treacherously apprehended, and bound
 as the vilest Malefactor; betray'd by one of thine own Dis-
 ciples, deny'd by another, and forsook by all; *set* Luke xxiii, 11.
at nought by Herod and his Men of War; ignomi-
 niously haled before the Tribunal of *Annas, Caiaphas, and*
Pilate; scourged! blindfolded! buffeted! spit upon! and
 hadst even a Murderer prefer'd before thee!---I see thee,
 O King of Heaven, *crowned with Thorns*, op- John xix. 2.
 pressed with the Weight of thine own Cross, and
 put to a most ignominious and cruel Death; placed between
 two Thieves; *numbered with the Transgressors*, Isaiah liii, 12.
 and loaded, amidst the most bitter Sufferings,
 with the Taunts and Injuries of a vile and abandon'd Popu-
 lace; who (instead of shewing that common Compassion
 which the most flagitious have a Sort of Right to, when
 brought to suffer the *Reward of their evil Deeds*) Luke xxiii, 41.
 continue to *persecute thee whom God had smitten*, Psal. lxix, 26.
 and by the most desperate Wickedness, and the most un-
 heard-of Cruelty, *talk to the Grief of thee whom*
they had wounded.---*They wagged their Heads, and* Ibid.
reviled thee, hanging on the Cross! Mat. xxvii, 39.

Never, surely, was spotless Innocence so basely aspersed!
 Never was transcendant Goodness so unreasonably abused!
 Never was majestic Greatness so daringly and despitefully
 affronted!

What then hadst thou done, thou meek *Lamb of God*? John i, 36.
 What hadst thou deserved, thou Saviour of Mankind, to be
 thus cruelly treated? What was thy Crime, and the Cause of
 all thy Pains? Why wast thou extended on the *curst Tree*
 for the Space of three long Hours, at last expiring as the vilest
 Malefactor?---*Thou hadst done nothing amiss*: But Luke xxiii, 41.
 the Sins of Mankind, and mine in particular,
 were the only Cause: *The Lord laid on thee the Iniquity of us*
all:

all: Thou hast born our Grievs, and carried our Sorrows; thou wast wounded for our Transgressions, and bruised for our

Iniquities: The Chastisement of our Peace was upon thee, and with thy Stripes we are healed.-----
Ma. liii, 4--6.

Lam. i, 12. Was there ever any Sorrow like that which my Lord and my God endured for me? Was there any Love like the Love which my Lord and my God has shewed to me? I contemplate with Wonder, I adore from the Bottom of my Heart, this unutterable Prodigy of Condescension and Mercy. Why cannot I, Lord, love thee again with an unbounded Love, and shew the Sincerity of this Love by a constant and uniform Obedience to all thy Laws? by daily
Luke ix, 23. denying myself, and taking up my Cross; by living only to thee; by cleansing myself from all Filthiness both of Flesh and Spirit, perfecting Holiness in the Fear of God?
2 Cor. vii, 1.

How illustrious and amiable were thy Graces amidst all thy Sufferings! O thou afflicted Jesus, I admire and love thy profound Humility, unwearied Patience, Lamb-like Meekness, immaculate Innocence, invincible Courage, intire Resignation, compassionate Love of Souls, and perfect Charity to thy Enemies. Give me Grace to tread in thy Steps, and conform myself to thy divine Image: So that having made thee the Object of my Imitation upon Earth, I may be called to glorify and praise thee in Heaven, with Angels, Archangels, and all the Saints departed in thy Faith and Fear. *Amen.*

The following Prayer for God's Acceptance of our present Service, may be used, if Time will permit, just before approaching the Lord's Table.

Isaiah lxiii, 16. O Lord, our Father, our Redeemer, whose Name is from everlasting, look down from Heaven, Ibid. ver. 15. from the Habitation of thy Holiness and of thy Glory, in Mercy upon us here assembled to make a solemn Memorial of the Death and Passion of thy Son, according to his Institution, and in Obedience to his Command. Grant that no Defect in any of us may hinder us from Partaking of the Benefits of that one perfect Sacrifice, Oblation, and Satisfaction once made upon the Cross for the Sins of the whole World, which is now represented and commemorated before thee.

thee. We beseech thee *not to remember against us former Iniquities*, but to behold the Face of thine Anointed, and for his Sake to turn from the Fierceness of thine Anger towards us. Send thy holy Spirit into our Hearts, to cleanse and sanctify us throughout in Soul and Body, that together with these consecrated Elements of Bread and Wine now offered unto thee, we (*who wait for thy loving Kindness, O Lord, in the Midst of thy Temple*) may receive those inward Graces and Blessings they were appointed to convey, and be washed in that Fountain which thou hast opened for Sin and for Uncleanness. Behold we put our Confidence in thy Mercy, let us never be confounded.

Psal. lxxix, 8.
Ibid. lxxxiv, 9.

Ibid. lxxxv, 3.

Psal. xlviii, 9.

Zech. xiii, 1.

Thou art, O blessed Jesu! *the true living and Life-giving Bread which came down from Heaven*: O may we so eat of this Bread, may we be so Partakers of the Fruits of thy Passion, as to live for ever.

John vi, 41, 51.

O blessed Spirit of Grace, accept our humble and sincere, tho' imperfect and unworthy Service; dwell in our Hearts by Faith; make Intercession for us, and seal us unto the Day of Redemption.---O let us continue thine for ever, and daily increase in all holy Graces more and more, until we come to thine everlasting Kingdom, thro' Jesus Christ our blessed Lord and Saviour, Amen.

Eph. iii, 17.

Rom. viii, 26.

Eph. iv, 30.

At our Approach to the Lord's Table.

IN the Multitude of thy Mercies will I go unto the Altar of God, even unto the God of my Joy and Gladness.-----If thou, Lord, shouldst be extreme to mark what is done amiss, who may abide it? but with the Lord there is Mercy and plenteous Redemption.---Cloath me, O Lord, in the Wedding Garment, and grant that Jesus Christ (whose Death I do now thankfully commemorate) may be unto me Wisdom, and Righteousness, and Sanctification, and Redemption.

Psal. v, 7.

Ibid. xliii, 4.

Ibid. cxxx, 7.

Matt. xxii, 11.

1 Cor. i, 30.

*Ejaculations at the Lord's Table *.*

O Blessed Jesu! in the Bread broken I behold, with the Eye of Faith, thy Body torn with Whips, and Thorns,

* I put here a Variety of Sentences, that the Communicant may select those which he likes best; but by no Means with any View that he should use them all, if Time does not conveniently permit: And I give this Caution, because I have ob-

and Nails; and in the Wine poured, thy precious Blood shed for my Sins!

By thine Agony and bloody Sweat, by thy Cross and Passion, and by thy precious Death, good Lord deliver me;
be merciful to my Unrighteousness, and my Sins and my Iniquities do thou remember no more.

Heb. viii, 12.

John i, 29.

Psal. lxii, 1.

Matth. xv, 27.

John xv, 13.

Rom. v, 8.

1 Pet. i, 18.

Pf. cxxx, 7.

O Lamb of God, who takest away the Sins of the World, my Soul truly waiteth upon thee, for of thee cometh my Salvation.

I am not worthy to eat of the Crumbs which fall from my Master's Table.

Greater Love hath no Man than this, that a Man lay down his Life for his Friends.---But God commended his Love towards us, in that whilst we were yet Sinners Christ died for us. For, we were not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot; and with him is plenteous Redemption.

*At Receiving of the Bread *.*

John xx, 28.

Psal. cxix, 7.

Ibid. cxviii, 1.

Gal. v, 24.

I Eat this Bread, my Lord and my God, in Remembrance of thy wonderful Love towards Mankind, and with an entire Trust in the Merits of thy Death. I desire to *thank thee with an unfeigned Heart, for thou art good, and thy Mercy endureth for ever.* Make me a Partaker of the Virtue of thy crucified Body, and grant that I may *crucify the Flesh, with its Affections and Lusts.*

*At Receiving of the Cup *.*

Psal. cxvi, 13.

Matt. xxvi, 28.

Heb. ix, 14

I Will receive the Cup of Salvation, and call upon and praise the Name of the Lord.

I drink this Cup, Lord, in a joyful Commemoration of thy Blood shed for the Remission of Sins.

May the Blood of Christ, who thro' the eternal Spirit offer'd himself without Spot to God, purge my Conscience from dead Works to serve the living God.

served some People to stay an unreasonable Time at the Table after they have received (I suppose to go thro' all the Forms of Prayer mentioned in the Book which they have in their Hands) to the great Inconvenience of other Communicants, and the Interruption of the Service.

* Mind here fervently (but silently) to join with the Priest, when he addresses you in those pathetick Words, *The Body of our Lord, &c, The Blood of our Lord, &c.*

O Lord

suitable to the Lord's Supper.

91

O Lord, I beseech thee deliver my Soul; let me be washed and cleansed in the Blood of the Lamb, which was slain from the Foundation of the World. Psal. cxvi, 4. Rev. xiii. 8.

Afterwards, some of these Passages of Scripture may be used.

Thanks be unto God for his unspeakable Gift, in sending his Son into the World; in whom we have Redemption thro' his Blood, even the Forgiveness of Sins; according to the exceeding Riches of his Grace. 2 Cor. ix, 15. Col. i. 14. Eph. ii, 7.

Bless the Lord, O my Soul, and all that is within me bless his holy Name: Bless the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, who healeth all thy Diseases; Who redeemeth thy Life from Destruction, who crowneth thee with loving Kindness and tender Mercies; Who satisfieth thy Mouth with good Things. Pf. ciii, 1--5.

Let us give Thanks unto the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light; who hath delivered us from the Power of Darkeness, and hath translated us into the Kingdom of his dear Son. Col. i, 13.

In this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live thro' him. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. 1 John iv, 9.

Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

Unto him that loved us, and washed us from our Sins in his Blood (for thou hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation!) and has made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever. Rev. v, 9, 12. 1, 5, 6.
Amen.

Being returned to your Pew, you may thus address yourself to Jesus Christ.

I Praise and glorify thy Name, O most merciful Saviour, for this signal Favour of admitting me to thy holy Table, to commemorate thy Death, and receive the Pledges of thy Love.

Love. Altho' I am unworthy of the least of thy Mercies, thou hast abundantly *satisfied me with the Fatness of thine House*, and thou hast made me *drink of the River of thy Pleasures*; therefore *in the midst of the Congregation will I praise thee: I will pay my Vows before them that fear thee.*---O how plentiful is thy Goodness which thou hast laid up for them that fear thee, and put their Trust in thee!--O how amiable are thy Tabernacles, O Lord of Hosts: *A Day in thy Courts is better than a thousand; Blessed are they that dwell in thy House.*---Lord, it is good for us to be here.---As long as I live will I magnify thee in this Manner, and lift up my Hands in thy Name. Thou art my God, and I will thank thee; thou art my God, and I will praise thee. I will love thee, O Lord, my Strength and my Salvation; I will bless thee, and speak good of thy Name.

Pf. xxxvi, 8.
Pf. xxii, 22, 25.
Pf. xxxi, 21.
Jb. lxxxiv, 1.
Matth. xvii, 4.
Pf. lxiii, 33.
Jb. cxviii, 28.
Pf. xviii, 1.
Ibid. c, 3.

I have now remembered the tragical Circumstances of thy Passion, and it is my earnest Desire that they may be always so present to my Mind, as to engage me to shew forth a Thankfulness in some Sort proportionate to thy Love. Imprint in my Mind such a lively Sense of thy Sufferings, that I may never *crucify thee afresh, and put thee to an open Shame*, by relapsing under the Power of Sin. I present unto thee my Body and Soul, for a *living, holy, and acceptable Sacrifice, which is my reasonable Service*. Accept this Offering absolutely and without Reserve. Strengthen my Resolution to be *faithful unto Death*: Let me be *renewed in the Spirit of my Mind*, that being changed into thine own Image, I may *abound in every good Work*; so that going from Strength to Strength, from one Degree of Perfection to another, I may at last sit down with Abraham, Isaac, and Jacob in Heaven, where we shall have no Need of Sacraments, to bring thy great Goodness in Remembrance, but we shall see thee Face to Face, as thou art, and shall ever adore and praise thee, for all the happy Opportunities thou hast given us of partaking of thy blessed Body and Blood.---For thine inestimable Love, in condescending to lay down thy Life for our Sakes, and for the

Heb. vi, 6.
Rom. xii, 1.
Rev. ii, 10.
Eph. iv, 23.
2 Cor. iii, 18.
Pf. lxxxiv, 7.
Matt. viii, 11.
Pf. cvi, 7.
1 Cor. xiii, 12.
1 John iii, 2.

mighty

mighty Benefits thou hast thereby purchased for us,
O Lord our Strength and our Redeemer. Ps. xix, 14.

“ The following Meditations on our Saviour's Offices may
“ be used at any Time, either the Morning we commu-
“ nicate, or during any Intervals of the Service, whether
“ before we receive the sacred Elements, or afterwards.”

A Meditation on our Lord's Prophetick Office.

ETernally adored be the divine Counsels of Wisdom and Goodness, in the Recovery and Redemption of fallen Men! O the Length, and Depth, and Height of this unfathomable Mercy!--That ever the glorious undivided Trinity should contrive a Way to save us! A Way, as much beyond the Reach as beyond the Power of Men and Angels, of all created Beings whatsoever! That the Son of God himself should condescend to become Man for our Sakes, and take upon him our Nature, that he might die for our Sins! That he should vouchsafe to become our MEDIATOR, and stoop so low as to be our PROPHET, our PRIEST, and our KING! My Soul, let us contemplate these sacred Offices, and search a little into this almighty Love, which is unmeasurable and inexhaustible, which surpasses all Knowledge, and can never be thoroughly searched out; which Angels themselves desire to look into, and which shall be to Men and Angels the most exalted Subject of Thanks and Praise, and of Joy unspeakable, and full of Glory, to eternal Ages! 1 Pet. i. 8.

Thou art indeed a Prophet, O my dear Redeemer; thou art of a Truth that Prophet which was to come into the World: A Prophet to instruct us in thy Father's Will, and, as far as such Knowledge was necessary for us, to let us into the Knowledge of Things that were to be hereafter, and to teach us Things to come; to acquaint thy People with Things that should come to pass, that after they were come to pass they might believe that thou wert HE, the very Messiah, or Christ, the Anointed, the Holy One of God, the Saviour of the World. Thou art, O Jesu, the true Light which lighteth every Man that cometh into the World; and it is thro' thee alone that we can know any Thing of John vi, 14.
Rev. i, 19.
John xvi, 13.
John xiii, 19.
Mark i, 24.
John i, 9.

of God as a gracious and faithful Creator! ---
 1 Pet. iv, 19. Thou hast instructed us in all that it was necessary
 for us to believe or do, in order to our present or future Hap-
 piness; and because our Obedience to thy divine Laws is ab-
 solutely and indispensibly necessary to our Happiness, thou
 hast bound it upon us by the most powerful Sanctions, by
*exceeding great and precious Promises, that by these we might
 be Partakers of a divine Nature;* and, on the other Side, that,
 2 Cor. v, 11. *knowing the Terror of the Lord,* we might be per-
 suaded to *escape the Corruption which is in the*
 2 Pet. i, 4. *World through Lust.*

O the Purity and Sublimity of thy heavenly Doctrine!
 Thy Light is perfect, converting the Soul; thy Testimony is
 sure, making wise the Simple; thy Statutes are right, rejoicing
 the Heart; thy Commandment is pure, enlightening the Eyes;
 thy Fear is clean, enduring for ever; thy Judgments are true
 and righteous altogether! More to be desired are they than Gold,
 yea than much fine Gold; sweeter also than Honey, and the
 Honey-comb. Moreover by them is thy Servant
 Ps. xix, 8, &c. taught, and in keeping of them there is great Reward.
 How incomparably preferable is thy Doctrine to all that ever
 went before; purged from the Idolatry and Superstition of
 the Gentile World, who had changed the Glory of the incor-
 ruptible God into an Image made like to corruptible
 Rom. i, 23. Man, and to Birds, and four-footed Beasts, and
 creeping Things.---Thou hast freed us from the Yoke of Cere-
 monies and outward Observances, which the Jews
 Acts xv, 10. of old were not able to bear. Blessed Jesu! thy
 Mat. xi, 30. Yoke is easy, and thy Burthen is light: The Law
 John i, 17. was given by Moses, but Grace and Truth came by
 Jesus Christ: Life and Immortality were brought
 2 Tim. i, 10. to Light by the Gospel: Here we are taught the Way
 Acts xviii, 26. of God most perfectly. We are best instructed in
 the Nature of God and his Attributes, and the Worship to
 be paid unto him; in the Original and Malignity, the great
 Danger and Demerit of Sin; the only Method of Atonement
 and Reconciliation; of our being sanctified here, in order to
 our being justified and glorified hereafter.---Here we are best
 instructed in all moral and social Virtues; the most exact
 Justice and Equity; the most exalted and extensive Benevo-
 lence

lence and Charity ; and in all Duties relating to ourselves : Humility and Soberness of Mind ; Temperance and Chastity ; the right Government of all our Appetites, Passions, and Affections. We are taught to *lead quiet and peaceable*

Lives in all Godliness and Honesty, to pursue after 1 Tim. ii, 2.

the highest Happiness in *this Life*, to qualify us for the most perfect Happiness in *that which is to come!*---O divine Teacher, thou heavenly Prophet ! thy Doctrine plainly shews itself to come from God ! And yet thou hast been pleased to confirm it by those unexceptionable Attestations, MIRACLES and PROPHECIES. Thou didst supply natural Defects, didst repair accidental Infirmities, didst cure the most malignant and inveterate Diseases, didst subdue the Rage of Devils, didst give Speech to the Dumb, Hearing to the Deaf, Sight to the Blind, Strength to the Impotent, Limbs to the Maimed, nay, Life to the Dead : Surely *none* could *do such Miracles except God were with him.*---The John iii, 2.

Accomplishment of the Prophecies is also an undeniable Proof of thy Mission and Authority ; those that had been delivered aforetime, and also divers others utter'd with thine own divine Mouth : As, thou didst foretel the Treachery of *Judas*, and the Cowardice of *Peter* ; thine own Crucifixion and Resurrection ; thy Ascension, and the Mission of the Holy Ghost ; the Destruction of *Jerusalem*, and Rejection of those who were once thy chosen People ; the Success of thy Gospel, and the wonderful Increase of the Professors of thy Name, not only *against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the* Eph. vi, 12. *Darkness of this World, against spiritual Wickedness* in high Places.---So mightily grew the Word of God, Acts xix, 20. *and prevailed !*

And to all this, by thy gracious Condescension in assuming our Nature to instruct us, there is further added to illustrate, and exemplify, and confirm thy holy Doctrine, a perfect unerring Pattern of a Life *without Blemish and without Spot, full of Love and full of Truth.*---Our divine Teacher did not, like the *Pharisees* of old, *bind heavy Burthens, and grievous to be born, and lay them on Mens Shoulders, whilst they themselves would not* Matt. xxiii, 4. *touch them with one of their Fingers ;* but he was himself a Pat-
tern

tern of the most sublime Virtues, of the most rare and unusual, of the most hard and difficult, of such Virtues as are of the most common and ordinary, as well as of the most necessary Use throughout the whole Course of our Lives.---Resolve then with thyself, O my Soul, (but resolve in an humble Dependance upon God, and upon the Help and Succour of his Grace) that thou wilt constantly follow the Doctrine and

Eph. v, 8. Example of thy dear Redeemer; and *being light in the Lord, thou wilt walk as a Child of Light,*

knowing that it had been better for thee not to have known the Way of Righteousness, than after thou hast known it, to turn aside from the holy Commandment delivered unto thee.

2 Pet. ii, 21. Embrace and receive, honour and obey him, as the anointed Prophet of the Lord to teach and guide thee: Follow him in what he requires and commands thee; follow him in the Example he has left us, and constantly endeavour to do as he has done:---Follow his Holiness in what he did; follow his Patience in what he suffered: Follow him to his Table, there to contemplate his Life and Sufferings, and to thank him (among other Instances of his Goodness) for his giving us the Knowledge of Salvation, whereby the Day spring from on high hath visited us, and given Light to us that sat in Darknes, and in the Shadow of Death, to guide our

Luke i, 77. Feet into the Way of Peace: Follow him in Life, and follow him in Death; and follow him through the Grave and Gate of Death, till thou meet with him in the Life everlasting, when thou shalt ever be with the Lord, and reign with him for evermore. Amen.

1 Theff. iv, 17.

A Meditation on our Saviour's Priestly Office.

LORD, how malignant is the Nature, how terrible the Effects of Sin! What a Transformation does it make in Creatures formed after thine own Image and Likeness? What a dismal and doleful Separation between thee and them? How miserable was the Case of fallen Man? Tho' made holy and upright by his Creator, he by his voluntary Transgression, sunk into a corrupt, degenerate, and cursed Condition; wherein he was not only deprived of the Image of God, in which he was created, but liable to the Punishment of his incensed, almighty, vindictive Justice;

Gen. i, 26.

Ecclef. vii, 29.

Just
he
plu
tha
agr
Pur
cou
fin
fin
Go
dem
giv
red
eve
dee
tion
of t
unf
fina
cou
wh
ing
nite
I
sees
us
wh
to
wa
tha
Sim
the
Ble
som
his
deer
Cur
no
of C

suitable to the Lord's Supper.

97

Justice; and in that miserable forlorn Condition, how could he recover himself from that Abyss of Misery in which he was plunged? Did not Justice, and Truth, and Holiness, require that *the Soul that sinneth, it shall die*? Was it agreeable to the divine Attributes to remit the Punishment without some suitable Satisfaction?---But who could make such Satisfaction? No one of the human Race; since *all Flesh has corrupted its Way on the Earth*, since *all have sinned and fallen short of the Glory of God*, and therefore were involved in the same *Condemnation*. No Man could redeem his Brother; or give his Life a Ransom for him, for it cost more to redeem their Souls, so that he must let that alone for ever. But Oh! the unfathomable Depth of almighty and redeeming Love, that could entertain any Thoughts of Salvation for rebellious, sinful, wretched Creatures! O the Depth of the Riches both of the Wisdom and Goodness of God! how unsearchable are his Judgments, and his Ways past finding out!---Nothing less than infinite Love could suggest the Thought; nothing but infinite Wisdom, which is wonderful in Counsel, and excellent in working, could contrive the Way;---nothing but infinite Power could put it in Execution.

Ezek. xviii, 4.

Gen. vi, 12.

Rom. iii, 23.

Luke xxiii, 40.

Pf. xlix, 7, 8.

Rom. xi, 33.

Isa. xxviii, 29.

Eze. xvi, 6.

John xvii, 5.

Heb. vii, 26.

Ib. ii, 17.

1 Pet. i, 19.

Matth. xx, 28.

1 Pet. ii, 24.

Gal. iii, 13.

2 Cor. v, 21.

Behold, the Son of God passes by us and sees us polluted in our own Blood: He says unto us when we were in our Blood, live; yea he said unto us, when we were in our Blood, live! He condescends to leave the Glory which he had before the World was, to become our High Priest and our Sacrifice. He that was holy, harmless, undefiled, separate from Sinners, undertakes to make Reconciliation for the Sins of the People; and as a Lamb without Blemish and without Spot, to give his Life a Ransom for many. He himself bore our Sins in his own Body on the Tree, that we might be redeemed from the Curse of the Law, being made a Curse for us. He is made Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.

Thus

1 Pet. i, 19. Thus were we redeemed, not with corruptible
 Acts xx, 28. Things, as Silver and Gold, but with the precious
 if the Blood of Bulls and of Goats sanctified to the purifying
 Heb. ix, 14. of the Flesh, how much more shall the Blood of
 1 John i, 7. Christ, who, thro' the eternal Spirit, offer'd him-
 self to God, cleanse us from all Unrighteousness?

Heb. v, 10. O thou who art called of God an High Priest af-
 ter the Order of Melchisedeck, I see in thy eternal
 Godhead the Fulness of that Merit which atoned for all our
 Sins, and purchased for us an Entrance into Life everlasting;
 and in thy human Nature I see thee capable of being made an
 Offering for the Sins of the whole World!

Heb. i, 14. It is by this Sacrifice, O my Soul, that thou art
 put into a Capacity to be an Heir of Salvation. It
 is by this Atonement, that thou art free from all corroding
 Apprehensions, and continual Uncertainties, whether upon

Jonah iii, 9. Repentance, God will turn from his fierce Anger,
 that we perish not? By this blessed Sacrifice thou
 art deliver'd from that Terror which must ever accompany
 the Dread of Punishment from that God to whom
 Vengeance belongeth. Thou can'st look upon God,

Pf. xciv, 1. as the Lord God, merciful and gracious, long-suffering, and
 Exod. xxxiv, 6. abundant in Goodness and Truth; keeping Mercy for
 Thousands, forgiving Iniquity, and Transgression and
 Sin; who, thro' this Blood of sprinkling which
 Heb. xii, 24. speaketh better Things than that of Abel, will accept
 thy sincere, tho' imperfect Obedience: For this

Ibid. iii, 1. blessed High Priest of our Profession, is entred into
 Ib. ix, 12. the holy Place with his own Blood, there to appear
 Ib. ver. 24. in the Presence of God, and make Intercession for
 Ib. vii, 25. us. Thus may'st thou, O my Soul, draw near

Ib. x, 22. with Boldness, in full Assurance of Faith, thro' this
 one Mediator between God and Men, the Man
 1 Tim. ii, 5. Christ Jesus, knowing that he who poured out his
 1f. liii, 12. Soul as an Offering for thy Sins, still pursues that
 Ibid. ver. 10. gracious Design to perfect thy Salvation. He sits

Heb. x, 12. at the right Hand of God, and presents to him that
 Eph. v, 2. Sacrifice which he made on Earth, for a sweet
 smelling Savour, in that Nature which he assumed
 for

for our Sakes, which was made subject to, and sensible of our Infirmities, and which was in all Points tempted like as we are, yet without Sin, and therefore he knows how to pity and succour them that are tempted; and from the Remembrance of his own Sufferings is prompted to a compassionate Sense of ours; and never ceases, in Virtue of his Blood which was shed for us, to plead our Cause with God, and to interceed powerfully in our Behalf.

Heb. iv, 15.

Ibid. ii, 18.

By this plenary Sacrifice, by this prevailing Intercession thou art delivered, O my Soul, from the Fear of Death, which otherwise would have all thy Life-time subjected thee to Bondage. Thou may'st now look on the Grave as a Passage only to those blessed Mansions where Christ thy Saviour has purchased thee a Place, which he is gone to prepare for thee; where he continues to be thy Patron, thy Advocate, and takes Care of thy most important Concerns.

Heb. ii, 15.

John xiv, 2.

How does the Thought of this Sacrifice give Rest to all those that labour and are heavy laden?

Matth. xi, 28.

---It is the Source of all our Peace, of all our Comforts; that Anchor of the Soul, both sure and stedfast, on which we may safely rely, filling the devout Christian with a Joy unspeakable and full of Glory, and with a Peace which passeth all Understanding!

Heb. vi, 19.

1 Pet. i, 8.

1 Ph. iv, 7.

O my God, I am lost in Admiration and Wonder at this thy great Love towards us. Could it ever enter into the Heart of Man, that thou didst so love the World, as to give thy Son (the Son of thy Love) thy only begotten Son, to the End that all that believe on him should not perish, but have everlasting Life?

1 Cor. ii, 9.

Col. i. 13.

John iii. 16.

---Surely no Words can express, no Thoughts of finite Beings can reach this exalted Instance of God's Love towards Mankind. It is so wonderful, so sublime, that the Angels desiring to look into, cannot throughly comprehend it.

1 Pet. i, 12.

Tho' the Preaching of Christ crucified be unto the Jews a stumbling Block, and unto the Greeks Foolishness, yet do thou gladly acknowledge, O my Soul, that it is the Power of God, and the Wisdom of God. Resolve with St Paul, to know nothing so much as Christ

1 Cor. i, 23.

Ib. ii, 2.

crucified,

*Gal. vi, 14. crucified, and to glory in the Cross of Christ. Rejoice
Hab. iii, 18. in the Lord, do thou joy in the God of thy Salvation.*

But whilst thou art exulting, O my Soul, on the Greatness of this Salvation. remember that Christ is the *Author* of it only to them that obey him; to them, who by Continuance in well-doing, seek for Glory, and Honour, and Immortality: Comply with his Conditions, who had an absolute Right to prescribe the Terms on which he would bless thee: Turn thyself according to his gracious Design from thine Iniquity: Follow Holiness, without which no Man shall see the Lord; and denying all Ungodliness and worldly Lusts, do thou live soberly, righteously, and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works.

Tit. ii, 12.

A Meditation on our Saviour's Regal Office.

Pf. v, 2.

Heb. ii, 16.

Rom. i, 3.

John i, 49.

Luke ii, 32.

Pf. xlvii, 2.

Matth. ii, 2.

John vi, 15.

John xviii, 36.

Ibid. ver. 37.

O Blessed Jesu! my King and my God! I believe that thou art of the Seed of Abraham, and the Son of David, according to the Flesh. Thou art the King of Israel. Thou wert born to be a Light to lighten the Gentiles, as well as to be the Glory of thy People Israel.---O that all the World may join in singing Praise to thee, who art the great King over all the Earth!

Thou wert born King of the Jews, and with a Right and Title to the Throne of David; but yet by neglecting and avoiding outward earthly Honours, and withdrawing from those who would have made thee a King, hast plainly shewn the Emptiness and Vanity of Crowns and Scepters; hast stampt a Dignity and Grandeur upon a low Estate, and more especially upon an humble and lowly Mind; hast shewn that thou wert born for spiritual and heavenly Purposes, and that thy Kingdom is not of this World.---Thou didst not affect the Pomp and Glory of earthly Courts: When thou took'st on thee to deliver Man, thou didst not abhor the Virgin's Womb; and though thou wast born a King, wert content to be born in a Stable; and humble

humble Shepherds were the only Courtiers of mortal Race that came to celebrate the joyful Festival of thy Birth. Some indeed of superior Rank were afterwards drawn to *thy Rising: Wise Men from the East* (directed by Prophecy, and led by a Star) came to enquire after him that was *born King of the Jews*, and there they offered him Gifts, as to a Prophet, Priest, and King. But how soon did the *Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed?* One King sought to murder, under the hypocritical Pretence of worshipping, Him that was *born King of the Jews*. In his merciless Fury, the Lives of a Multitude of innocent Babes were cruelly destroyed, and, to escape the inhuman Slaughter, thou wert forced to flee into Egypt.-----Another King, in Mockery and Scorn, array'd thee in Royal Robes, and set thee at nought. Pilate, the Roman Governor, asked thee, *Art thou a King?* Yet when he had thy Answer, he delivered thee to be crucified. And *thine own Nation* and more immediate Subjects cried out, *We will not have this Man to reign over us, away with him, crucify him.* Thus was He brought before the *Kings and Rulers* of the Earth; and accused, and condemned, and put to Death as a Malefactor: The barbarous Soldiers, in Mockery and Scorn, insulted the Sovereign of all the World: *They put on him a Scarlet Robe, and when they had platted a Crown of Thorns, they put it on his Head, and a Reed in his Right Hand, and they bowed the Knee before him, and mocked him,*

Isaiah lx, 3.
Matth. ii, 1.

Psal. ii, 2.

Luke xxiii, 11.

John xviii, 37.

Ibid. xix, 16.

Ibid. xviii, 35.

Ibid. xix, 15.

Luke xxi, 12.

Mat. xxvii, 28,
29.

Acts ii, 23.

Ibid. ver. 24.

Mat. xxviii, 18.

1 Heb. i, 3
Eph. i, 21.

But altho' thou wert, O blessed Jesu, thus ill treated, crucified and slain, thou wert still the happy Conqueror of Sin and Death: *It was not possible that thou should'st be bolden of it,* but with Royal Power thou didst rise to Life again. After thy Resurrection, all Power was given thee in Heaven and in Earth: Thou didst in glorious Triumph ascend into Heaven, and there sit down at the Right Hand of the Majesty on high, far above all Principality and Power, and Might and Dominion. Then was thy Regal Power most eminently exerted for the Planting and

H

Propagating

Propagating thy Church and Kingdom upon Earth.---Thou
 didst send down thy holy Spirit upon Men naturally weak and
 fearful, and gavest them Courage boldly to declare
 what they *had seen and heard* concerning thee;
 and didst accompany their Preaching with such miraculous
 Gifts and heavenly Graces, that tho' they were of
 themselves *unlearned and ignorant*, unacquainted
 with Oratory and Address, they were able to con-
 found the *Wisdom of this World*, and bring Mil-
 lions of Souls captive unto the Obedience of Christ.
 It is by this Power that thou didst enable them
 to resist unto Blood, and dost at all Times enable
 thy faithful Followers to be blameless and harmless, the Sons of
 God, without Rebuke, in the Midst of a crooked and perverse
 Generation, among whom they shine as Lights in the
 World.---By thy Grace, they chuse rather to suffer
 Affliction with the People of God, than to enjoy the Pleasures
 of Sin for a Season, esteeming the Reproach of Christ greater
 Riches than the Treasures and Kingdoms of the
 World, and the Glory of them.---It is by the same
 Grace, that they can even take Pleasure in Infirmities, in
 Reproaches, in Necessities, in Distresses for Christ's
 Sake: They are filled with Comfort, they are ex-
 ceeding joyful in all their Tribulation; they look
 not at the Things which are seen, but at the Things
 which are not seen; having Respect unto that Re-
 compence of Reward, which the Lord, the righteous
 Judge, shall give unto all that love his Appear-
 ing.---It is by this blessed Spirit, that thou art
 with thy Church alway, even unto the End of the
 World; and hereby it shall ever be securely pre-
 served, insomuch that the Gates of Hell shall not
 prevail against it: But, in thy good Time, we
 shall see those glorious Promises fulfilled, when the
 Fulness of the Gentiles shall come in; when the Do-
 minion of our Lord shall reach from Sea to Sea, and
 from the River unto the World's End; ---when all
 Kings shall kneel before him, and all Nations do him
 Service;----when the Lord shall set his Hand again
 the second Time to recover the Remnant of his People, and shall
 assemble the Outcasts of Israel, and gather together the dis-
 persed

John i, 3.

Acts iv, 13.

1 Cor. i, 27.

Ibid. iii, 19.

2 Cor. x, 5.

Heb. xii, 4.

Ph. ii. 15.

Heb. xi, 25, 26.

Matt. iv, 8.

1 Cor xii, 10.

Ibid vii, 4.

Ibid iv, 18.

Heb. xi, 26.

2 Tim. iv, 8.

Matth. xxviii,

20.

Ibid xvi, 18.

Rom. xi, 25.

Psal. lxxii, 8.

Isaiah xi, 11.

suitable to the Lord's Supper.

103

perfed of Judah from the four Corners of the Earth; Ifa. xi, 11, 12.
 ---when the Heathen shall be given to my Lord
 and Saviour for his Inheritance, and the utmost Parts
 of the Earth for his Possession.---Ob thou who art Pfal. ii, 8.
 the Head over all Things to thy Church, may thy Eph. i, 22,
 Kingdom come! Come Lord Jesus, come quickly; Matth. vi, 10.
 let thy Way be known upon Earth, thy saving Health Rev. xxii, 20.
 among all Nations; fo that the Kingdoms of the Pfal. lxxvii, 2.
 World becoming the Kingdoms of our Lord and of his Rev. xi, 15.
 Christ, God's Will may be done in Earth, as it is in Matth. vi, 10.
 Heaven.---Hasten that blessed Time, when Men
 shall beat their Swords into Plough-shares, and their Spears
 into Pruning-hooks, neither shall they learn War
 any more, nor hurt nor destroy in all thy holy Moun- Ifaiah ii, 4.
 tain; but the Wolf shall dwell with the Lamb, and the Leo-
 pard shall lie down with the Kid, and the Calf and the young
 Lion together, and a little Child shall lead them: And the Cow
 and the Bear shall feed, their young ones shall lie down together;
 and the Lion shall eat Straw like the Ox, and the sucking Child
 shall play on the Hole of the Ass, and the weaned H. xxxv, 10.
 Child shall put his Hand on the Cockatrice Den. They
 shall not hurt nor destroy in all God's holy Mountain; for the
 Earth shall be full of the Knowledge of the Lord, as Ifa. xi, 6, 9.
 the Waters cover the Sea. Then shall be Peace Luke ii, 14.
 upon Earth indeed, and good Will towards Men:
 They shall come to Zion with Songs, and everlasting
 Joy upon their Heads; they shall obtain Joy and Glad- Ifa. xxxv, 10.
 ness, and Sorrow and Sighing shall flee away.—O
 Lord, my Strength and my Fortrefs, and my Refuge in the Day
 of Affliction, the Gentiles shall come unto thee from the Ends
 of the Earth, and shall say, Surely our Fathers have in-
 herited Lies, Vanity, and Things wherein there is Jer. xvi. 19.
 no profit.

O may thy holy Doctrine take deep Root in the Hearts of
 all those who profess themselves the Subjects of our great
 MESSIAH; and may they all adorn it in their Life and Con-
 versation! May we be all fitted and prepared to meet our
 King and our Judge in that great Day which is appointed
 for the general Judgment of all the Earth! When the Son of
 Man shall come from Heaven in his Glory, and all
 his holy Angels with him, and the Trumpet shall Matt. xxv. 31.

1 Cor. xv, 52. *found* loud enough to awaken the Dead: When all the little Distinctions among Mortals shall have no longer Place, but the Rich and Great, as well as the Poor and Mean, shall be summon'd to appear before the
 2 Cor. v, 10. *Judgment Seat of Christ.* Kings, and Princes, and Nobles shall stand upon a Level with the meanest Beggar:
 Psal. xlix, 2. *High and Low, Rich and Poor one with another;*
 Matt. xxv, 31. *When the Son of Man shall sit upon his Throne,* high exalted in the Air, and determine the everlasting Fate of all Mankind.---O tremendous and terrible Day of the Lord! O glorious and august Assembly! How dreadful to all wicked Men, when the Lord shall come to take Vengeance on them
 1 Thess. i, 8. *that know not God, and that obey not the Gospel of our Lord Jesus Christ,* who shall then be condemned by an irrevocable Sentence, *Depart from me ye cursed into everlasting Fire, prepared for the Devil*
 Matt. xxv, 41. *and his Angels:* How will their Hearts melt, and
 Nah. ii, 10. their Knees then smite together? How will they call in vain on the Mountains to fall on them, and
 Luke xxiii, 30. the Hills to cover them? Remorse and Despair will ever prey upon them; they will be given up to
 Matt. xiii, 42. *wailing and gnashing of Teeth,* and not be able to obtain so much as one Drop of Water to cool
 Luke xvi, 24. *their Tongues, tormented in the Flame.* They that
 Ibid xix, 27. *would not that Christ should reign over them,* and be willing Subjects of his Kingdom, shall be forever forced to abide under the Dominion of the Devil, and be subject to his Reign and Tyranny for ever and ever.

But the Righteous shall stand with great Boldness in that Day, secure and happy in His Favour and Protection, who
 1 Cor. xv, 24. *has put down all opposite Rule and Dominion, and all Authority and Power,* and subdued all his Enemies: Sin, and Death, and Hell. Their
 Isaiah xx, 2. *Trial is at an End, their Warfare is accomplished,* and now the Time of Recompence and Reward is come; not for any Works of Righteousness which they have done, but by the infinite
 Tit. iii, 5. *Mercies of God, thro' the abundant Merits of their Redeemer, their Judge, and their King;* for whose Sake their imperfect Righteousness shall be accepted and rewarded. Their Redeemer cometh, and his Reward is with him, and his Work before

before him. He will invite them to come unto him, and receive them, to dwell with him in Glory, *--- Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World: They shall be caught up into the Air, and be ever with the Lord:* They shall be advanced to Thrones, and Crowns, and Kingdoms, *--- to an exalted Happiness but faintly shadowed out by such Descriptions; --- to an Happiness that Eye hath not seen, nor Ear heard, nor is the Heart of Man able to conceive. No Speech can utter, no Language can describe the Happiness of him whom God delights to honour; but every one so honoured may truly say of that consummate Bliss, as the Queen of Sheba did of Solomon, It was a true Report that I heard of thee in mine own Land, and behold the half was not told unto me: --- This Honour have all God's Saints; and none but Saints, none but holy, righteous Persons, are entitled to it; none but such are capable of sharing in the Merits of our blessed Redeemer, of relishing the Happiness of Heaven: Without Holiness no Man shall see the Lord. --- O that we may therefore, in this our Day, know the Things that belong to our Peace, before they are bidden from our Eyes! O that Men were wise, that they understood this, that they would consider their latter End! --- But what ever others do, let it be thy Care and Business, O my Soul, to secure an happy Eternity: Put on the whole Armour of God, that thou mayst fight valiantly under Christ's Banner; own that great Lawgiver, who is able to save and to destroy, for thy Sovereign Lord and King, and let no other Lord have Rule over thee: Be not cheated out of a certain Inheritance, an everlasting Kingdom in Heaven, with the vain deceitful Prospect of any Kind of Happiness on Earth: Be not seduced with Names, and Sounds, and Shadows: Let nothing short of substantial everlasting Happiness engross thy Views, and Hopes, and Cares. Look not at the Things which are seen, and are temporal, but at the Things which are not seen, and are eternal, knowing that thou mayst, if thou wilt, be more than Conqueror thro' him that loved us.*

Isaiah xl, 10.

--- Come ye

Matt. xxv, 4.

1 Thess. iv. 17.

1 Cor. ii. 9.

Esther vi, 11.

Queen of
I heard of

1 Kings x, 6.

Psal. cxlix, 9.

Redeemer,

Heb. xii, 14.

Luke xix, 44.

Deu. xxxii, 39.

Eph. vi, 11.

James iv, 12.

2 Cor. iv, 18.

Rom. viii, 37.

O blessed *Messiah*, grant that I may ever seek
 Matt. vi, 33. first the Kingdom of God, and his Righteousness, and
 Luke xii, 31. willingly submit to his Pleasure as to whatever else
 shall be added thereunto.---Lord, let nothing be added that may
 draw my Heart from thee, or be the Occasion of Disloyalty
 and Rebellion against my Saviour and my King :
 Ps. cxxxix, 22. Make me ever to hate Sin with perfect Hatred, and
 do thou enable me to cast down every Imagination that exalteth
 itself against the Knowledge of God, and bring into
 1 Cor. x, 5. Captivity every Thought to the Obedience of Christ ;
 Rev. vi, 2. going forth conquering and to conquer, to pull
 down the strong Holds, and destroy the Dominion
 of Satan, and set up the Kingdom of Jesus in my Heart.
 Do thou ever rule and reign there, and thou only ; let me be
 wholly and only thine. Thou art of Right my Lord and my
 King, O let it ever be my Choice, and Desire, and Delight ;
 let me ever esteem it my highest Honour and Happiness to
 have it so, and to behave myself as thy dutiful Subject and
 devoted Servant : So that neither Tribulation, nor Distress,
 nor Persecution, nor Famine, nor Peril, nor Sword, nor Death,
 nor Life, nor Angels, nor Principalities, nor Powers, nor Things
 present, nor Things to come, nor Height, nor Depth, nor any
 other Creature, may be able to separate me from
 Rom. viii, 35. the Love of God which is in Christ Jesus our
 &c. Lord. Amen.

“ Tho’ I have in the preceding Meditation touched upon our Saviour’s
 Humility ; yet as we are especially enjoined to learn it
 Matth. 23. “ of Him (being indeed a Summary of all Christian Virtues,
 “ without which nothing that we do can be acceptable to
 “ God,) I thought it would not be improper to set apart a Meditation
 “ intirely on this Subject.” *

A Meditation on our SAVIOUR’S Humility.

HOW am I ashamed, my Lord and my God, how am I
 ashamed of my Pride when I think upon thy Humi-
 lity !

* Taken from Mr Norris’s *Practical Treatise concerning Humility*, Ch. ix.

I con-

I contemplate thee, *the only Begotten of the Father, the Brightness of his Glory, and the express Image of his Person*; his co-eternal and consubstantial Son, God of God, Light of Light, very God of very God, the eternal Word, the second Person of the blessed and all-glorious Trinity, the infinite God, condescending to unite thyself to a *Creature*, so as to become one Person with him, between whom and thee, the Distance is no less than infinite.

John i, 14
Heb. i, 3

I see thee, *not taking on thee the Nature of Angels or Archangels*, but chusing to unite thyself with *Flesh and Blood*; and to take our Nature, not as it shall be in a beatified and glorified State, with all the Privileges and Advantages of a Resurrection-Body, but as it is now in this State of Mortality; with all its finless Infirmities of Hunger and Thirst, Sickness, Pain, Weariness, &c, chusing besides to be a mean, poor, and contemptible Man, yea, *a Worm and no Man, the very Scorn of Men, and the Outcast of the People.*

Heb. ii, 16.

Pl. xxii, 6.

Thou mightest have designed a Person of the highest Rank and Quality for the Honour of being thy blessed Mother, yet thou wast pleased to be born of a poor obscure Virgin, *espoused to a Carpenter*, and too poor to offer a Lamb for her Purification; and instead of chusing the Accommodations of *King's Houses* and Noblemen's Apartments, wast contented to be born in a Stable, to be a Companion of Beasts; and to have this, for the Sign of the Son of Man, *Ye shall find the Babe wrapped in swaddling Cloaths, lying in a Manger!*

Luke ii, 27.
Math. xiii, 55.
Luke ii, 22, 24.
Matth. xi, 8.

Luke ii, 12.

I consider thee, *my Lord and my God*, submitting thyself to be *circumcised*, and obedient to the Law for Man, taking upon thy spotless Innocence, the Mark, the Character, the Confusion of a Sinner; and even putting thyself to Pain, to be *numbered with the Transgressors!*

John xx, 28.
Luke ii, 22.

Jf. liii, 12.

I see thee, divine Infant, submitting thyself to the Persecution of *Herod*, taking a troublesome Pilgrimage into *Egypt*, and only flying from him; whom thou couldst have consumed with the Breath of thy Mouth!

2 Theff. ii, 8.

I see thee, the eternal Word, the Power and Wisdom of God, and the Light of Men, (who givest

John i, 1.
1 Cor. i, 24.
John i, 4.

pure Answers of Truth, to them that rightly consult thee)
 Luke ii. 46. condescending to dispute with the *Doctors*, to hear
 them, and ask *Questions* of those, who ought to
 have inquired of thee!

I see thee, the Fountain of living Water, the *Refiner* and
 Mal. iii. 3. *Purifier* of thy People (and who baptizest them
 Matth. iii. 11. even with *Fire*) humbly descending into the Wa-
 ters, as if thou hadst needed to be cleansed by them, and sub-
 mitting thyself to be baptized, not by an Angel, but by a
 Ibid ver. 15. Man, and a Sinner. But thou wast willing to ful-
 fill all *Righteousness*, and to shew us how much it
 is fulfilled in Humility!

I see thee, the Lord from Heaven, submitting thyself
 1 Cor. xv. 47. in all *Subjection* to thy earthly Parents, taking up thy
 mean Abode at poor despised *Nazareth*, and dwelling there, so
 many Years in Privacy and Obscurity; and after-
 wards in the Time of thy *shewing forth unto Israel*,
 Luke i. 80. conversing with *Publicans and Sinners*, and con-
 Matt. xi. 19. tented to be reckoned as a *Friend* to them, nay even in
 Matt. ix. 34. *Confederacy with the Prince of the Devils*.

I see thee forlorn and destitute, and not having
 Matt. viii. 20. *where to lay thy Head*, contemned of thy own
 Luke viii. 37. Countrymen, rejected by the brutish *Gadarenes*,
 Ibid v. 14. forbidding thy Miracles to be published, and do-
 Mat. xvii. 25, 26, 27. ing none but to serve the End of Charity and Re-
 ligion; paying *Tribute* purely to avoid Offence,
 tho' forced to work a Miracle to be able to do it;
 John iv. 9. begging a Draught of Water to quench thy Thirst
 of the *Woman of Samaria*, and condescending to
 John xiii. 5. hold religious Conference with her; *washing thy*
 Disciples Feet, and riding in thy humble Triumph
 into *Jerusalem upon an Ass*, and departing into
 Matt. xxi. 7. a *Solitary Mountain* to decline the Overture of a
 John vi. 15. Royal Crown, as having no Ambition to wear any
 but one of *Thorns*.

I see thee, Lord of Heaven and Earth, and great
 Matth. xi. 25. Judge of Quick and Dead, submitting thyself to be
 Acts x. 42. basely betrayed by *Judas*, to be seized and apprehended by the
 Soldiers, and to be by them bound as a Malefactor, and with a
 Thousand execrable Abuses and Indignities, arraigned, accused,
 and condemned to the most accursed Death, the Death of the
 Cross,

Cross; and even condescending to *bear* that Cross John xix, 17. of thine towards the Place of Crucifixion: And so thou the *Prince of Life*, being *found in Fashion as a Man*, Acts iii, 15. continuest to *bumble thyself* to the uttermost, by becoming *obedient unto Death, even the Death of the Cross.* Phil. ii, 7.

How dost thou now, by thy Example, consecrate Poverty, illustrate Meanness and Obscurity! How dost thou now cheapen and beat down the Price of human Greatness! What a Reproof! What an Overthrow! What a thorough Confutation is it of the Judgment of the World, to see thee *who hadst all Power given thee in Heaven and Earth*, Matth. xxviii, 18. who so perfectly *knewest how to refuse the Evil, and to chuse the Good*, and whose was *the Earth, and the Fulness thereof*, to chuse Meanness and Poverty! Is. vii, 15. Ps. xxiv, 1.

Blessed *Jesu!* who hast triumphed over our Pride, by the Humility of thy Cross, join with the Triumphs of thy Cross, the victorious Influence of thy Grace, to kill and mortify all Pride in us. And now thou *art ascended on high*, Ps. lxviii, 18. and hast received *Gifts for Men*, give us the excellent Gift of Humility, that we being *like minded* with thee, and following thee in the Steps of thy humble Life, may hereafter have a Part in the Exaltations of thy Glory. *Amen.*

This is now a proper Season to be mindful of the Wants and Necessities of our Brethren; and we cannot better exercise our Charity than by recommending the whole State of Mankind * to the Mercy and Goodness of God; and by interceding with him, by the Virtue of this Christian Sacrifice, for a Supply of whatever they shall stand in Need of.

A Prayer for the whole State of Mankind.

O God, *who art loving unto every Man, and whose Mercy is over all thy Works*, Psal. cxlv, 8. accept my Prayers and Intercessions as a Testimony of my Charity towards the whole Race of Mankind: Enlarge the Borders of thy San-

* Such Intercessions always made a Part of the publick Liturgies of the ancient Church, as is well known to those who are conversant in Antiquity; and no Part of the Prayers exceeded more in Length than that which related to this Subject. Nelson's great Duty of frequenting the Christian Sacrifice, p. 140.

Pfal. cii. 15. tuary, that the Heathen may fear thy Name : Give thy Son the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession. O that the Heathen might know thee, and the People who have not called upon thy Name. May the Gentiles see thy Righteousness, and all Kings thy Glory. That all the Ends of the Earth may look unto thee and be saved, for thou art God, and there is none else !

Pfal. ii, 8.
Pfal. lxxix, 6.
Isa. lxxii, 1.
Ibid. xlv, 22.

In a more special Manner I pray thee to bless that Church which thou hast gathered from among the Heathens, thy holy Catholick Church ; sanctify and cleanse it by thy Word, that it may become a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it may be holy and without Blemish. Give Grace to all Christians seriously to lay to Heart the great Sin of Division and Schism : Take away all Hatred and Prejudice, and whatsoever may hinder us from godly Union and Concord, that as there is but one Body and one Spirit, and one Hope of our Calling ; one Lord, one Faith, one Baptism ; one God and Father of all ; so we may, in thy good Time, be all as the first Christians were, of one Heart, and of one Soul, and may with one Mind and one Mouth glorify thee the Father of our Lord Jesus Christ, the Prince of Peace.

Eph. v, 26, 27
Eph. iv, 4.
Acts iv, 32.
Rom. xv, 6.
1 Pet. ii, 25.
Isaiah ix, 6.

Have Mercy upon the sound Part of thy Church, which thou hast planted among us, and graciously preserved hitherto against the Rage and Malice of all her Enemies. Perfect whatever is wanting in her, and make her a Praise among all People of the Earth : Let not the Gates of Hell prevail against her, but continue her a Bulwark to thy true Faith, and a Protector of the Reformed Churches. O thou who art the most high, and rulest in the Kingdoms of Men, bless him whom in thy Providence thou hast placed over us to be the nursing Father of our Zion, our Sovereign Lord King GEORGE : Prevent him with the Blessings of Goodness, and make him exceeding glad with thy Countenance. Give the King thy Judgments, O God, and thy Righteousness unto the King's Sons and to all the Royal Family ; and grant that there may

Zeph. iii, 20.
Matth. xvi 18.
Dan. iv, 32.
11. xlix, 23.
Pfal. xxi, 6.
Ibid lxxii, 1.

never

suitable to the Lord's Supper.

III

never fail him a Man worthy to sit on the Throne of these Kingdoms. Teach our Senators Wisdom; and grant that our Rulers may not be a Terror to good Works, but to the Evil; that they may be the Ministers of God for Good, and not bear the Sword in vain; and that the People may be subject not only for Wrath, but also for Conscience Sake. O thou great Shepherd and Bishop of our Souls, let thy Priests be clothed with Righteousness, and let thy Saints sing with Joyfulness: Do thou incline and enable those who minister in thy Church to attend upon their Ministry, and to take heed that they fulfil it; to take heed to themselves, and to their Doctrines, and to the Flock over which thou hast made them Overseers.

1 Kings ii, 4.
Psal. cv, 22.

Rom. xiii, 3.

1 Pet. ii, 23.

Pf. cxxxii, 9.

Col. iv, 17.

Acts xx, 28.

[Shower down, O Lord, the Blessings of thy Grace upon us here before thee, and all thy faithful People wherever else assembled to celebrate this sacred Ordinance.

This Paragraph is only to be used when we communicate.

Give us at all Times due Preparation of Soul for a worthy Approach to thy holy Table:

And do thou pardon every one that prepareth his Heart to seek the Lord, the Lord God of his Fathers, though he be not cleansed according to the Purification of the Sanctuary. May thy Love be shed abroad on those whose Hearts are inclined unto the Lord God of Israel; who long after thee, and the Pleasures of thine House, even of thy holy Temple; who through Infirmary or Sickness, or any unavoidable Occasions, are prevented from exalting thee in the Congregation of thy People: Accept, O merciful God, their joining spiritually with us; and do thou, by thy Grace, supply their Lack of the outward Means, and convince all that name the Name of Christ of the great Advantage of this blessed Ordinance, and of the great Necessity which lies upon them to remember their Saviour in the Way which he has appointed.]

2 Ch. xxx, 19

Rom. v, 5.

Jos. xxiv, 23.

Psal lxxv, 4.

Psal. cvii, 32.

2 Tim. ii, 19.

Put an End, O Lord, to all the Prophaneness and Impiety, which like mighty Waters have overflowed our Land. How long shall the Lives of Christians be a Bye-word among the Heathens, and a Contradiction to our holy Profession? O give us Grace to remember from whence we are fallen, that we may repent, lest thou shouldst remove our Candlestick

Psal. xlv, 14.

Rev. ii, v. *destick out of his Place, and thy blessed Gospel be*
 Mat. xxi, 43. *carried away from us to a Nation bringing forth the*
Fruits thereof. Be merciful to all my Kinsmen,

* If the Reader, has found any Advantage *and Brethren, according to the Flesh;*
 by this Book, he is earnestly desired to include *to all my Friends, and Acquaint-*
 the unworthy Author, *ance; particularly [Here name the Particu-*
 in these Petitions. *lars,]---Grant* that the Spirit of the Lord*
may rest upon them, the Spirit of Wisdom and Understanding, the

Spirit of Counsel and Might, the Spirit of
 Isaiah xi, 2. *Knowledge, and of the Fear of the Lord, and that*
 the Course of this World may be so ordered to them by thy
 good Providence, that whilst they are engaged in their neces-
 sary Business, and unavoidably careful about many Things, they
 Lu. x, 41. 42. *may not forget the one Thing needful.*

O God of Patience and Consolation, have Mercy upon all those
 Rom. xv, 5. *who are under the Pressures of thy mighty Hand; let*
 1 Pet. v, 6. *them bring forth Fruit with Patience, and in thy*
 Luke viii, 15. *due Time deliver them out of all their Troubles.*
 Ps. xxv, 22. *Strengthen those that are on the Bed of Languishing;*
make thou all their Bed in their Sickness: Let them
 Psal. xli, 3. *not faint, but tho' the outward Man decayeth, let the*
inward Man be renewed Day by Day, looking not at the Things
which are seen, but at the Things which are not seen. O thou
 Jer. xiv, 8. *Hope of Israel, the Saviour thereof in Time of Trou-*
 Is. lxiii, 1. *ble, who alone art mighty to save, look with Pity*
 2 Cor. iv, 16, *and Compassion on those that are in Bonds, that*
 17, 18. *are persecuted for Righteousness Sake: Deliver the*
 Mat. v, 10. *Outcast and Poor; save them from the Hand of the*
 Psal. lxxxii, 4. *Ungodly; be thou their Refuge and Strength, a*
 Psal. xlv, 1. *very present Help in Trouble. Abundantly bless our*
 Psal. lxxviii, 5. *Provision, and satisfy our Poor with Bread; be a*
 Ps. cxxxii, 57. *Father of the Fatherless, and defend the Cause of the*
Widow.

O thou God of Love and Peace, make Wars to
 cease unto the Ends of the Earth: Break the Bow, and cut the
 Psal. xlv, 9. *Spear in sunder; let the Wickedness of the Wicked*
come to an End, but establish thou the Just. O that
 Psal. vii, 9. *Mercy and Truth may meet together, that Righteous-*
 Ps. lxxxv, 10. *ness and Peace may kiss each other; that our God may*
 Ibid ver. 11. *look down upon us, and our Land may yield her In-*
crease.

Ps. xlv, 9.

Lord save and bear us, O King of Heaven,
 when

when we call upon thee, and do for us more than we can ask or think. Hear and answer our Supplications for all, and give us a Portion in all the good Prayers that are made in Heaven and Earth, the Intercession of thy Son, and the Supplications of all his Servants, for the sake of the same Jesus Christ thy Son our Lord, to whom with the Father and the Holy Ghost be ascribed, as is most due, all Honour, Praise, and Dominion, for ever and ever. Amen.

1 Pet. iv, 11.

DIRECTIONS.

THERE are some happy Minutes in our Lives, especially in attending at this Eucharistical Service, when the Mind, (deeply affected with the Love of God, or the Sufferings of Christ, or its own Unworthiness) is, as it were, carried beyond itself in devout Raptures. In this Case, it is perhaps best for us to lay aside all the Forms above provided, and to pour out our Hearts before God, as Occasion may require.

As the Sacrament is a Subject abounding with a great Variety of fruitful Considerations, I would advise the devout Christian, who has frequent Opportunities to partake of it, to vary his Meditations from Time to Time, so that he may go thro' the several Considerations which may be deducible from it. Thus for Example, in remembering our Saviour, he may one Time think of him as a Prophet, another Time as a Priest, another Time as a King. Sometimes he may consider, the Death of Christ as a Sacrifice for Sins, and consequently how odious all Sin is in the Sight of God; and he may take Occasion from thence to humble himself for some particular Sin, confessing and bewailing, and earnestly praying for strength to conquer some particular Infirmity, to acquire Increase and abound in particular Graces. He may consider the miserable Life our Saviour led on Earth, as a Motive to Patience and Resignation to the Will of God under afflicting Dispensations, since so divine a Person, the Beloved of God, who had done no Sin, and omitted no Opportunity of doing Good, was so grievously Stricken of God and afflicted; whereas we suffer indeed justly, and far short of what our Iniquities have deserved; and it is of the Lord's Mercies only that we are not utterly consumed, even because his Compassions fail not. We may farther apply our selves to our Saviour, who himself was tempted, to enable us to bear our Afflictions, or remove the Burthen from us, as in his unerring Wisdom, he shall think most expedient for us. We may also consider this Sacrament as a Feast of Love whereby Christians are intimately united into one Body of which Christ is the Head; and therefore requiring from us the most sincere and fervent Charity towards all Men, for whom, as well as for us, our blessed Lord was contented to dye. From this Consideration we may heartily intercede for all the World, and especially for our Friends and Relations, &c.— The Reader may find Exercise for most Hints of this Kind in the foregoing Devotions, which he may enlarge upon as he shall find Occasion. But I think it not improper he should be here admonish'd not to suffer these, or any other private Devotions, to interrupt or take from the Attention so justly and preferably due to those of the Church; for these

These are intended only during the Interval of the Congregation's communicating, and must be immediately broke off when the Priest begins again.

A concluding Prayer when the whole Service is ended.

O Most gracious and merciful Lord God, look down with tender Pity and Compassion upon us thy poor unworthy Servants: *Hearken thou to our Supplication* who have now prayed before thee, and bear thou in Heaven thy dwelling Place; and forgive the Iniquity of our holy Things, the Deadness and Dulness of our Affections, the Wanderings of our Thoughts, and the Distractions of our Minds. Let the Merits of our dear Redeemer plead our Pardon, and supply our Defects; and grant that the Remembrance of what he has suffered for us, may so influence all our Thoughts, Words, and Actions, that we may ever live as becomes those who have been redeemed to God by his Blood. Grant that this holy Communion may not prove to the Judgment and Condemnation of any of us, but that it may be to the quickening and strengthening of Faith, Hope, and Charity, and all divine Graces in our Souls, filling us with all Joy and Peace in believing; and engaging us to walk worthy of the Vocation with which we are called, in all Newness and Holiness of Life; that it may guard us against all Temptations, support and comfort us under all Afflictions, and prepare us for Death and Judgment, for Jesus Christ his Sake. Amen.

Now unto him that is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding Joy; To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.

A Prayer after we are returned home, which may be used immediately after, or any Time of the Day.

O Lord, my God and my Father, I come to offer thee the just Tribute of my Praise and Thanksgiving, for the Mercy and loving Kindness thou hast shewed to me this Day, in permitting me to taste of thy Supper, and disposing me to call to Mind the Greatness of my Saviour's Love, and to shew forth my sincere Gratitude for the Benefits,

suitable to the Lord's Supper.

115

Benefits purchased for me by the Effusion of his most precious Blood: A Subject so full of Comfort and so fruitful of Motives to advance in Holiness!

How many, Lord, who being influenc'd by the Pleasures or Riches of this World, when they are invited to eat of this *Bread of Life*, and to drink of this *Wine of Gladness*, obstinately refuse to come? How many pious and devout Souls are deprived of this highest and most solemn Act of Religion, either for want of Opportunity to perform it, or thro' Doubts and Scruples and uneasy Fears? and how many suffering for the Sake of a good Conscience, are kept from it under the raging Violence of Persecution? How happy do I think myself that my Circumstances are so advantageously different from theirs; that I have both the Will and the Opportunity safely to approach thy holy Table. I desire to ascribe all the Glory unto thee, knowing that *every good and perfect Gift cometh from thee, the Father*

Jam. i. 17.

of Lights, and I bless thee for the same from the inmost Recesses of my Heart: Yea, O Lord, *while I live will I praise thee; I will sing Praises unto my God while I have my Being; for thou art good, and thy Mercy endureth for ever.*

Ps. cxlvi, 2.

Ps. cxviii, 29.

O thou who hast been graciously pleased to admit me to this holy Communion, do thou accompany it with thy Favour and Blessing! May it make me a real Partaker of those Advantages which result from *the Redemption that is in Christ Jesus*, more especially the Graces of thy holy Spirit; that in *the Strength of that holy Meat*, I may walk courageously and continually

Rom. iii, 24.

1 Kings xix, 8.

in all the Commandments and Ordinances of the Lord blameless; notwithstanding all Difficulties and Discouragements from the World to the contrary.

Luke, i. 6.

Strengthen my weak Hands, and confirm my feeble Knees; hold thou my Goings in thy Paths, that my Footsteps slip not. O let it never

Isa. xxxv, 3.

Psal. xvii, 5.

be said, that after having been treated as a *familiar Friend*, and having eaten of *thy Bread*, I have *lifted up my Heel against thee*: But give me Grace, I be-

Ps. xli, 9.

seech thee, to make a right Improvement of the repeated Opportunities vouchsafed me of renewing the League of Amity contracted with thee at my Baptism, and

make

Chr. xv, v. make me *mindful always of that Covenant, living no longer unto myself, but unto him who was delivered for our Offences, and is risen again for our Justification, Jesus Christ the Righteous*, in whose blessed Name and Words I beg to be heard.

* *Our Father, &c.*

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make us perfect in every good Work, to do his Will, working in us that which is well-pleasing in his Sight, thro' Jesus Christ, to whom be Glory for ever and ever. Amen.

* If the Family has communicated, the Master may add the foregoing Prayer to their Evening Devotions, only changing *we* for *I*, *us* for *me*, *our* for *my* or *mine*, as often as these Words occur therein.

ADVICE concerning Spiritual Communion.

AS there are many Persons deprived of Opportunities of coming to the Sacrament, by their Engagements in a Sea-faring Way of Life; as there are many Places, especially in Country Parishes, where it is very seldom administered: And as it may happen that sometimes the best Christians are by Sickness, and other warrantable Impediments, hindered from Partaking of it when it is; some pious Divines * have advised in these Cases a *spiritual Communion* to supply, in some Sort, the want of *sacramental*. To this Purpose they advise us to set apart the same Portion of Time, and to use the same Meditations and Prayers (changing only such Expressions as relate to actual Participation) as if we were to receive the Sacrament. As this is Matter of *Advice* only, and not of divine Commandment, every Man may do herein as he is disposed in his Heart. But no doubt such a *spiritual Communion* cannot fail of having a very good Effect: By it, the Resolutions we make at the Lord's Table will be constantly renewed, and will not be liable to be easily forgotten, which is too often the Case when Communions are at a great Distance from each other: By this we may always preserve a lively Sense of God's Mercies, an absolute Hatred against Sin, and a fervent Charity towards all Men: By this, we shall keep up our Love to our Saviour, and be always prepared to present ourselves at his Table, whensoever we have an Opportunity; and in

* See Bishop Taylor's Worthy Communicant, p. 386; Johnson's Unbloody Sacrifice, Part I, p. 349, 350; 2d Part, p. 261; Bishop Patrick's Advice to a Friend, p. 181; Bishop Wilson's Instruction for the Lord's Supper, p. 173; Spiritual Combat, p. 246.

the mean while we shall comfort ourselves, that whilst “ we
“ do truly repent of our Sins, and stedfastly believe that
“ Jesus Christ hath suffered Death upon the Cross for us, and
“ shed his Blood for our Redemption, and earnestly remem-
“ bring the Benefits we have thereby, and giving him hear-
“ ty Thanks therefore, we do eat and drink the Body and
“ Blood of our Saviour profitably to our Soul’s Health, al-
“ tho’ we do not receive the Sacrament with our Mouth*.”

Nay, this *spiritual Communion* may be of good Use to those scrupulous Persons who are afraid to partake of the Lord’s Supper, unless they have had a great deal of Time beforehand for *actual* Preparation, or absent themselves on Account of any other mistaken erroneous Opinions. The Acts and Exercises of such *spiritual Communion*, will help to bring their Minds to, and keep them in, a right Frame and Temper, and most powerfully incline them to partake of the blessed Sacrament as often as they can.

As to the Devotions fit to be used on such Occasions, most of the foregoing ones may serve without any Alteration, and the others with very little. The *penitent Confession of Sins*, p. 76; The *Prayer for the Grace of Thankfulness*, p. 78; The *commemorative Meditation on our Saviour’s Sufferings*, p. 86; The *Scripture Passages*, p. 91; The *Meditation on our Saviour’s Offices*, p. 93, &c, may be used without any Alteration.

The *Prayer for Charity*, p. 79.; at the *Offering of our Alms*, p. 81; The *Meditation on the Words, Do this in Remembrance of me*, p. 82; The *Ejaculations at the Lord’s Table*, p. 89, may also serve with some slight Variation: The *Communion Service* too may be very properly used, making the necessary Alterations †.

You may begin your Devotions with some such Prayer as this :

Almighty God and most merciful Father, who art every where, and more especially nigh unto all that call upon thee in Truth, I prostrate myself before thy divine Majesty, with the deepest Humility of Soul and Body, to implore thy Grace at this Time, that by it I may be enabled to perform an acceptable Sacrifice unto thee.

* *Communion of the Sick.*

† This is already done in some Measure by Bishop Patrick, in a private Prayer for the Use of those who want the Opportunity of receiving the holy Communion, or are any Ways disabled from going to it, at the usual Times of its publick Administration, printed singly, and in his *Advice to a Friend*, p. 128, Also in *Hale’s select Offices of private Devotion*, p. 410.

A Morning Prayer.

It is a great Comfort to me to think, that “unto thee all
 “Hearts be open, all Desires known, and from thee no Se-
 “crets are hid;” for thou knowest the Desire of my Heart
 to be towards the *sacramental Bread and Cup*, to commemorate,
 in an especial Manner, the *Salvation of God, in the Congrega-
 tion of thy People*. I lament my want of Opportunity, ac-
 knowledging it my bounden Duty to join in that solemn Act
 of public Worship whensoever proper Opportunity is afforded
 me: Pardon, good Lord, all my careless Omissions of this
 Duty; my want of Devotion when I performed it, and my
 Want of Improvement by it.

Accept, O Lord, my Will and Desire, at this Time,
 that I cannot outwardly communicate; let thy gracious Pre-
 sence be with me; since tho’ I am *absent* from thy chosen Peo-
 ple, who now joyfully attend on thy holy Ordinances, yet I
 am *present in Spirit*, and heartily join with them, in magni-
 fying “thine inestimable Love in the Redemption of the
 “World by our Lord Jesus Christ,” and in pleading the
 Merits of his all-sufficient Sacrifice, for the Pardon of my
 Sins, and those of all sincere Penitents; and for the obtain-
 ing of all such Graces as are necessary to further thine Elect in
 the Way to eternal Life.---O whilst I am deprived of the
 external Elements of this blessed Sacrament, be thou pleased
 to grant me the spiritual Comforts and unspeakable Advan-
 tages they were intended to convey to all true Believers, which
 I most humbly beg to be made Partaker of, thro’ the Me-
 diation of thy blessed Son my Redeemer. *Amen.*

“As it is possible this little Book may fall into the Hands of those that
 “may be destitute of Helps for *Family Devotion*, I have added a *Morn-
 “ing and Evening Prayer, for such an Occasion.*” *

A Morning Prayer.

Pf. 5, &c.

Ponder our Words, O Lord; consider our Me-
 ditation, our Voice shalt thou hear betimes
 O Lord, early in the Morning will we direct our Prayer
 unto thee, and will look up. O Almighty God, the
 great Creator and Sovereign Lord of Heaven and
 Earth, of Angels and of Men! Father of Lights,
 who dwellest in the Light which no Man can ap-
 proach

* These Prayers (partly taken from Dr Howard's *Newest Manual of Devotions*, p 116,
 124) may, with very little Alteration, be as proper for single Persons to make use of,
 as for Families.

A Morning Prayer.

119

proach unto, and yet humblest thyself to behold the Things that are in Heaven and Earth, accept, as it is most due, this our unfeigned Sacrifice of Praise and Thanksgiving for all thy Mercies; for giving us Life and Breath, and all Things that pertain unto Life and Godliness; for preserving us from Accidents this Night past; for giving us refreshing Sleep, and for lightening our Eyes that we have not slept in Death: We laid ourselves down, and awaked, for the Lord sustained us. But above all, we desire, O Lord, from the inmost Recesses of our Souls, to praise and adore thy great Goodness, that thou hast begotten us again unto a lively Hope by the Death and Resurrection of Jesus Christ; that instead of leaving us in Darknes and the Shadow of Death, thou hast given us good Tidings of great Joy, hast translated us into the Kingdom of thy dear Son, and hast made us Partakers of the Aids and Graces of the Holy Ghost. We thank thee for the frequent Opportunities thou dost afford us to think upon our Duty, and to fit our Souls for eternal Glory; and that notwithstanding our Abuse of thy Patience, thou hast still given us this Day to work out our Salvation with Fear and trembling. For these signal Favours, for thy exceeding great and precious Promises, will we sing of thy Power, and praise thy Mercies betimes in the Morning; we will give Thanks unto thee, thy Praise shall ever be in our Mouths: We will be glad and rejoice in thee; yea, our Songs will we make of thy Name, O thou most Highest!

Psal. cxlii, 5.

Psal. cvii, 22.

Acts xvii, 25.

2 Pet. i, 3.

Psal. xlii, 3.

Psal. iii, 5.

Pf. xxxi, 19.

1 Pet. i, 3.

Psal. cvii, 19.

Col. i, 13.

Heb. vi, 4.

Phil. ii, 12.

Psal. lix, 16.

2 Pet. i, 4.

Psal. xxxiv, 1.

Ibid. ix, 2.

Gen. xxxii, 10.

Rom. ii, 4.

Rev. v, 9.

Heb. xii, 1.

2 Cor. ii, 16.

think

We acknowledge, O Lord, that we are not worthy of the least of all thy Mercies, because of the ungrateful Returns we have made for them; and because we have so little regarded that abundant Goodness which was graciously intended by thee, to lead us to Repentance; but being now filled with the Sense of thy Goodness, and Forbearance, and Long-suffering, we are resolved to live no longer to ourselves, but to him who redeemed us to God by his own Blood; We will lay aside every Weight, and the Sin which doth so easily beset us, and run with Patience the Race that is set before us.---But who is sufficient for these Things? We of ourselves are not sufficient to

I think any Thing good as of ourselves: O leave us not neither forsake us, O God of our Salvation; for without thee we can do nothing: Our Sufficiency is of thee: Our Help standeth in the Name of the Lord, who hath made Heaven and Earth. We can do all Things thro' Christ strengthening us.---O strengthen us with Might, by thy holy Spirit in the inner Man, to subdue our evil and corrupt Inclinations, and, denying ourselves, to go on chearfully and without Interruption, in the narrow Paths of Virtue and Religion. We know, O Lord, that it is good for us to hold ourselves fast by God, and to put our Trust in the Lord God; nay, that it is our only Happiness: --- This we believe, O help thou our Unbelief!

[Here you may make Use of the Collect for all Conditions of Men, out of the Common-Prayer.]

O let us hear thy Loving-Kindness in the Morning, for in thee is our Trust; shew thou us the Way that we should walk in, for we lift up our Souls unto thee. Feed us with Food convenient for us: Preserve our going out and our coming in: Enable us to be diligent in the Duties of our Calling, and let thy Blessing accompany us therein. Give us such a Measure of Health, and other temporal Blessings, as thou seekest best and most fitting for us. Grant that we may always keep our Tongues from Evil, and our Lips that they speak no Guile; and may put on, as the Elect of God, Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing and forgiving one another. And let the awful Consideration of the great and terrible Day of the Lord, when God shall judge the Secrets of Men by Jesus Christ, so influence our Thoughts, Words, and Actions; so incline us to eschew our own Wickedness, and to take Heed to our Ways, that we may be accounted worthy to stand before the Son of Man, and receive that great Reward which he shall bestow on them that diligently seek him. And may, O Lord, the ravishing Thoughts of that immense Happiness reserved in Heaven for us by thee, (in whose Presence there is Fulness of Joy, and at whose
Right

Right Hand there are Pleasures for evermore,) induce us to set our Affections on Things above, and not on Things on the Earth, and may we be thereby encouraged to bear with Patience and Resignation, all those Crosses, Disappointments, and Misfortunes, which are more or less the inseparable Companions of this present miserable Life, though always less than our Iniquities deserve: Remembering always that we are in thy Hand, nay rejoicing above all things that we are so; knowing that our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory; and that after patient Continuance in well doing, we shall receive Glory and Honour and Immortality, and drink of thy Pleasures as out of the River.----Thou knowest best our Condition, our Desires, and our real Wants: Thine infinite Wisdom knows whether it be best for us to be abased, or had in Honour, to be full or to be hungry, to abound, or to suffer Need: O do thou inexhaustible Fountain of Mercy, suit thy Blessings to our several Necessities, leading us with thy Council, in order afterward to receive us to Glory, thro' Jesus Christ our Lord; in whose Name and Words, in Behalf of ourselves and of all our Friends, and of all thy Servants, we most humbly and heartily pray: Our Father, &c.

Col. iii, 2.

Ezr. ix, 13.

Jer. xviii, 6.

2 Cor. iv, 17.
Rom. ii, 7.

Pf. xxxvi, 8.

Phil. iv, 12,

Pf. lxxiii, 24.

[Then read the Collect for the Day, out of the Book of Common Prayer; and the two last Prayers in the Daily Service, Almighty God who hath given us Grace, &c. The Grace of our Lord Jesus Christ, &c.

An Evening Prayer.

O LORD, the high and lofty One, that inhabitest Eternity, whose Name is Holy, who art of purer Eyes than to behold Evil, and canst not look on Iniquity, how shall we lift up our Eyes unto thee, we who are abominable and filthy, and Transgressors from the Womb? O Lord, we have sinned and have committed Iniquity, and done wickedly, and have rebelled even by departing from thy Precept, and from thy Judgments. And now, O our God, what shall we say after this? Shouldst thou deal with us after our

If. lvii, 15.

Hab. i, 13.

Psal. cxxlii, 1.

Job. xv, 16:

If. xlviii, 8.

Dan. ix, 5.

Ezra ix, 10.

our Sins, and reward us after our Iniquities, we should be utterly consumed; for who can stand before thine Indignation, and who can abide the Fierceness of thine Anger? But enter not into Judgment with thy Servants, O Lord, for in thy Sight shall no Man living be justified. Thou art a God ready to pardon, gracious and merciful, slow to Anger, and of great Kindness, thy Mercy endureth for ever, and thy Compassions fail not; thou knowest whereof we are made, and rememberest that we are but Dust.----O thou Father of Mercies, O Lord, thou Lover of Souls, hide not thy Face from us, nor cast thy Servants away in Displeasure: Let the Intercession of thy beloved Son, in whom thou art well pleased, prevail on our Behalf, and for the Sake of what he has done and suffered for us, forgive our past Sins and Follies, which are more than we can number, and the Punishment due to them greater than we can bear. Work in us, we humbly beseech thee, a sincere Contrition, and a perfect Hatred for our Offences; and let us not daily confess, and yet as daily repeat them; but give us Grace effectually to refrain from every evil Way, and to turn ourselves sincerely to thee the Lord our God, our great and unwearied Benefactor, in whom we live, move, and have our Being here, and upon whose Mercy alone we depend for consummate Happiness in that Eternity to which we are hastening.

O gracious God, the God of the Spirits of all Flesh, who hast promised to give thy holy Spirit to them that ask it, we humbly beseech thee to vouchsafe us his gracious Influence, to purify our corrupt Nature, to strengthen our Weakness, to comfort us in Troubles, to succour us in Temptations, and to assist us in all the Parts of our Duty. Give us, O Lord, that lively Faith whereby we may overcome the World, that we may hereafter walk in the Fear of thee our God, in a sincere and universal Obedience to all thy righteous Laws, and in the Comfort of the Holy Ghost.

Suffer us not, O merciful God, to fall into a careless and unconcerned State of Mind, into Coldness and Indifference about the Things which belong unto our everlasting Peace; but grant, O Lord, that we may continually have engraven in our Hearts,

Psal. ciii, 10.
 Ibid. lxxiii, 19.

Nahum i, 6.

Psal. cxliii, 2.

Neh. ix, 17.

Pf. cxviii, 1,

Lam. iii, 22.

Pf. ciii, 14.

2 Cor. i, 3.

Wisd. xi. 26.

Pf. xxvii, 9.

Matth. iii, 17.

Gen. iv, 13.

Pf. cxix, 101.

Joel ii, 13.

Acts xvii, 28.

Numb. xvi, 22.

Luke xi, 13.

1 John v, 5.

Acts ix, 31.

Deut. iv, 31.

Luke xix, 42.

Hearts, a deep Sense of the inestimable Value of the Prize that is set before us; and be thoroughly convinced that all our Pains, all our Industry, and all our Might, ought to be exerted, in Co-operation with thy Grace, to make us Partakers of that inconceivable and eternal Blessing.

O God, whose Providence *watches over us for* Jer. xliv, 27.
Ps. lxxx, 1.
Good: O thou Shepherd of Israel, who neither
slumberest nor sleepest; defend us under thy Wings, and
let us be safe under thy Feathers. Keep us, we hum- Ibid. cxxi, 4.
Ibid. xci, 4.
bly pray thee, from all Evil and Mischief, and from the Dread and Fear of any; refresh us with comfortable Rest and Sleep, which may the better fit us for the Duties of the Day following. *We will lay ourselves down in* Pf. xliii, 5.
Rev. xix, 6.
Peace, and take our Rest, (trusting in thy Mercy, O
Lord God omnipotent,) for it is thou Lord only that Pf. iv, 8.
makest us dwell in Safety. --- O make us ever mindful of that Time when we shall lie down in the Dust; and because we know not the *Hour of the Son of Man*, give us Grace, Luke xii, 40.
that *that Day may never come upon us unawares*, Luke xxi, 34.
but that we may be always ready, *like unto Men* Ibid. xii, 36,
waiting for their Lord; that whether we live, we 40.
Rom. xiv, 8.
may live unto the Lord, or whether we die, we
may die unto the Lord, that whether we live or die, we may be
the Lord's.

[Here, if Time permits, is to come in the general Intercession, at Page 109:]

Accept, O Father of Mercies, and God of all 2 Cor. i, 3.
Comforts, our unfeigned Thanks for thy manifold Mercies vouchsafed unto us: For our Life and Being; our Reason and Senses; our Food 1 Tim. vi, 8.
and Raiment; our Health and Strength; our Rights and Liberties; the Blessings of Society and Friendship; and all other Things, which 1 Tim. vi, 17.
thou givest us richly to enjoy. Every Day, nay every Moment, affords us new Instances of thine inexhaustible Goodness. We thank thee for preserving us this Day from those Calamities to which these poor frail mortal Bodies of ours are continually liable, and from those Punishments which are the just Rewards of our Sins. If we have escaped any Sin, it was the Effect of thy restraining Grace: If we have avoided any Danger, it was thy Hand protected us: *What shall we render u. to the Lord*

for

Ps. cxvi, 1. for all his Benefits? — O grant that the Sense of thy Goodness may have such an Influence upon us, that we may shew forth thy Praise, not only with our Lips, but in our Lives, by giving up ourselves to thy Service, and by walking in Holiness and Righteousness *Luke 1, 75.* before thee all the Days of our Life, for the Sake of Jesus Christ our Lord, (the Fountain and Foundation of all thy Mercies,) for whom and above all we desire to bless and praise thee, and in whose most blessed Name and Words we we farther call upon thee, saying,

Our Father, &c.

Assist us, mercifully, O Lord, in these our Supplications and Prayers, and dispose the Way of thy Servants toward's the Attainment of everlasting Salvation; that among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help; through Jesus Christ, our Lord. *Amen.*

Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee, and grant that those Things which we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

Ps. cxxi, 4.

Is. xci, 4.

2 Sam. xxii, 31.

Phil. ii, 10.

Ps. lix, 16.

The ALMIGHTY GOD, who is a strong Rock, and Castle, a Shield, and Buckler to all them that trust in him, to whom all Things in Heaven, in Earth, and under the Earth do bow and obey, be now and evermore our Defence and Refuge:

Unto God's gracious Mercy and Protection we most humbly commit ourselves: *The Lord bless us and keep us: The Lord lift up his Countenance upon us, and give us Peace, both now and evermore. Amen.*



F I N I S.